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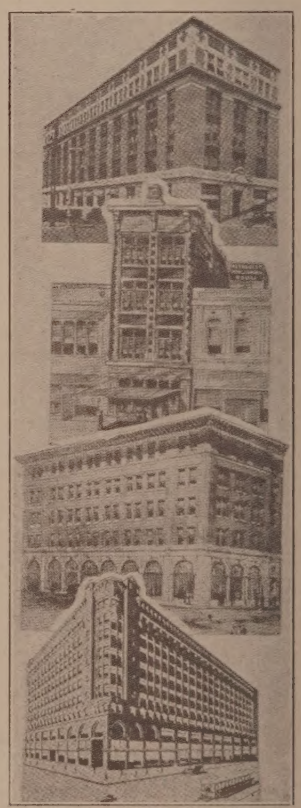

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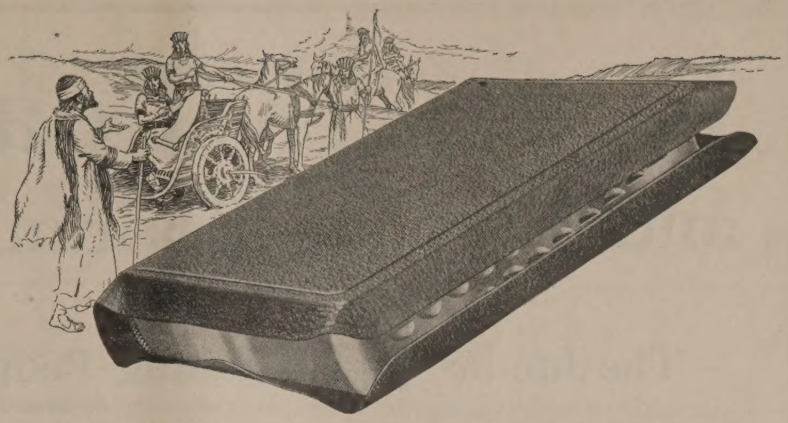

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5898 Ellis Avenue **Chicago, Illinois**

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. II NOVEMBER, 1925 No. II

OFFICIAL PUBLICATION OF
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)
Representing Thirty-Five Evangelical Communions and Fifty-Six State and Provincial Councils

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IN THIS NUMBER

	Page
Jesus Christ and His Heavenly Father ... *Francis C. Stifler*	6
A Message to Youth ... *Hugh S. Magill*	7
Maintaining the Advance, *Robt. Moulton Gatke*	8
The Boy and His Father ... *F. C. Hoggarth*	10
Education Committee and Advisory Sections	11
Annual Father and Son Week	12
Father and Son Sunday	13
Father and Son Songs	14
Pals, a Poem ... *M. G. Van Voorhis*	14
Cooperation of Week-day Church Schools and Public Schools ... *Edward Sargent*	15
As I See Youth ... *Edwin Phelps*	16
An Acquittal for Youth, a Poem ... *Madeline Sweeny Miller*	16
The Vacation School Season of 1925 ... *Thomas S. Evans*	17
What Intermediate Boys Think of the Church School ... *E. Leigh Mudge*	19
Thanksgiving, a Poem ... *John Power*	20
United States Supreme Court Decision in the Oregon Case	21
My Personal Impressions of Young People ... *William Ralph Hall*	22
Superintendents and Boys, a Marion Lawrance Monthly Message	23
Followers of the Star, a Christmas Pageant ... *Edward R. and E. Ruth Bartlett*	24
The Young People's Teacher That Girls Like Best ... *Answered by Geneva Girls*	27
International Camps and Campers ... *P. R. Hayward*	29
The Primary Worship Program for December ... *Dorothy Kay Cadwallader*	31
"Children's Sayings" Contest Postponed	32
One of the Crowd, an Inside Study of College Young People ... *Catherine Atkinson Miller*	33
Benjamin Franklin Jacobs, a Biographical Sketch ... *Joseph Clark*	34
The Birthday of the Little Prince, A Christmas Pageant ... *Priscilla Hawthorne Fowle*	35
Church School Projects for Girls' Classes ... *Kate E. Hodgdon*	37
Church School Projects for Boys' Classes ... *Lawrence W. Johnson*	39
A Junior Service of Worship for December ... *Nan F. Weeks*	40
The Young People's Teacher That Boys Like Best ... *Answered by Geneva Boys*	42
December Worship Programs for Young People ... *Frank M. and Alma McKibben*	44
Building a Young People's Program for the Local Church ... *H. L. Pickerill*	48
World's Sunday School Association News	51
Book Notes	54

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Published Monthly by the International Council of Religious Education,

Publication Office, Mount Morris, Ill. Address all correspondence to the Editor, 5 S. Wabash Ave., Chicago, Illinois.
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JESUS CHRIST AND HIS HEAVENLY FATHER

A Father-and-Son-Day Message

By Francis C. Stifler

IT HAS BEEN said that there are ten thousand definitions of religion, and none of them is satisfactory. The great realities of life are always bigger and deeper than we can comprehend. A living, developing thing can never be caged in a form of words which attempts once for all to tell us what it is.

But because a thing cannot be defined is no reason to discard it, rather the more to suspect it to be of the greatest worth. Life and love and light are precious above rubies—but they defy definition. So does religion.

But religion, although it defies definition, may be confidently declared to be a universal interest of mankind. As far back in history as we can go, and then as farther on back in archeology as we may penetrate, it is found that man has had a religion. The word "religion" means a "binding back," and at the other end of the tether has always been what men have called a God or gods, beings superior to the men themselves, who hold men's destinies in their hands, beings therefore who must be kept in favor with men if men are to prosper.

Seldom have missionaries made their appeal to any distant peoples who do not possess an active sense of God. Here has always been a common ground The missionary's task has, therefore, resolved itself into that of giving to the people the Christian idea of God. In a broad sense, then, it may be said that to propagate the Christian religion is to give to people the God whom Jesus knew so well, and who was always very close to Him in all His personal experience.

* * *

THIS IS exactly what the first two great missionaries, Peter and Paul, did. Paul begins his letter to the Ephesians with the joyous ascription, "Blessed be the God and Father of our Lord Jesus Christ." And Peter, in his general letter to the Christian Jews scattered over Asia Minor, begins with the identical words of Paul, "Blessed be the God and Father of our Lord Jesus Christ."

These great first missionaries were struggling to introduce the Gospel into minds that were saturated with other and lesser, and false notions about God. Religions are measured by their idea of God. If that idea is gross and material, so is the religion that develops about it. If it is lofty and spiritual, so the religion that spreads from it. There is, therefore, no small measure of truth in the statement that a religion is its God. If we start then at this point, "A religion is its God," and go out on an excursion to find what the religion of Jesus is, and how it differs from and rises above all the religions among which it appeared, we shall find that it is a religion of Father and Son.

TO CALL God, "Father" was not entirely new in Jesus' day, but it had never come with any such fullness of meaning as Jesus gave it by His words and His life. It was a new revelation in the world, and wherever it goes, even yet, it opens the eyes of men to a conception of God that is like nothing men have ever known before. It carries a renewing and a saving power which, if men yield to it, is found to be all sufficient because freighted with an assurance of moral victory. Men have always wished that God was a loving Father. They have always asked in their trials, their sorrows, and defeats, "Is there a being at the center of the universe who cares? And if so, how can we be sure?" And Jesus is the affirmative answer to these questions. Erase from the teachings and the personal life of Jesus, this idea of a loving Father who cares, and there is nothing vital left. His first recorded word is "Know ye not that I must be about my Father's business and in my Father's house?" When He taught His disciples to pray, He gave them as the opening clause, the words, "Our Father, Who art in Heaven." When He instructed them in the art of worship, He said, "Worship the Father in spirit and in Truth, for the Father seeketh such to worship Him." When men would inquire as to the road that leads away from sin and defeat, He described it in the act of the repentant lad who said, "I will arise and go to my Father." His own assurance lay in his Father's care. "No man," said He, "can pluck me out of the Father's hand." When He came to die He said, "Father, into thy hands I commend my spirit."

* * *

JESUS lived so constantly with the Father, took Him so naturally, stood so close to Him, trusted in Him so perfectly that we are not surprised to find the disciples coming to Him with the question that every earnest follower has asked since, "Lord, show us the Father, and we are satisfied."

How Jesus' heart must have leaped when He found at last He had elicited this request! For to reveal His loving Father to men was that for which He came. In this religion of Father and Son, no one could see the Father unless the Son revealed Him, and no man could know the limitless possibilities of sonship unless he followed in the footsteps of his elder brother, the Son of God, Jesus Christ. This is what Jesus meant when He said to His disciples, "All things have been delivered unto me of my Father, and no one knoweth the Son save the Father, neither doth any know the Father save the Son, and He whomsoever the Son willeth to reveal him."

* * *

THE SIMPLE facts of the Gospel record are these, that although Jesus was with these twelve disci-

ples day and night, yet with all that closeness of their fellowship, the twelve realized that their Master had a companionship which was far more real and vital to Him. His Father God was closer to Him than breathing, and nearer than hands and feet. And as He taught and healed and sympathized, and they kept close to Him, they found that Jesus imparted to them, as well, a sense of nearness to God, and this sense grew until these Jews, Peter and Andrew, James and John, and the others, dyed-in-the-wool Monotheists, found themselves offering homage to their Master which was identical with that which they gave to God, with no accusing sense of incongruity at all. They were giving their fullest assent to His seeming preposterous assertions, "He that hath seen me hath seen the Father." "I and the Father are one." "Before Abraham was, I am." "He that honoreth not the Son, honoreth not the Father that sent him."

Now it was with this identity of Father and Son, pregnant in their minds and controlling their thoughts, pulsing in their hearts, and giving irresistible strength to their emotions, that the Twelve and Paul went out and established historical Christianity. This was the religion of Jesus, the religion of Father and Son. It is, with the Holy Spirit, the Christian religion.

* * *

TO OUR AGE of discovery and science, it is this: that the God who made all things, the God who established order in the universe, the God wholly beyond the comprehension of men, as the wisest men are quickest to admit, is a loving Father, and that because He wants men to know that, He has sent His son, made in the image of man, tempted, in all points like the rest of men, to reveal the Father and His love; to make plain, through the agonies of suffering by Christ upon His Cross, that that love is perfect; to assure men that this short physical life through which they must pass is but a part of life; that its seeming inconsistencies and its sorrows cannot be understood by themselves because they are not final; that even death is but the door into a fuller, freer life. If once men can know that God is Personal, and that He cares, and will supply forever men's needs, then all the rest of the interests of God, how He makes the heavenly bodies and the snowflakes, and the lilies and the seasons; all this men will leave to Him, if he only will reveal himself as a Father. This is why the Sonship of Christ is as essential as the Fatherhood of God. Our religion is not a religion simply of a loving Father, nor is it simply a religion of a revealing Son. It is a religion of both Father and Son.

* * *

JESUS was a wonderful story-teller. If he were here today, I know He could hold huge audiences spellbound by His short stories. Luke, in his fifteenth chapter, reports one story He told which we commonly call the "Prodigal Son."

Why did Jesus tell that story? He told it because it covers the whole gamut of the Christian religion. There is nothing that the books of theology spin out in their long paragraphs about religion that is not throbbing with life in that short story. It simply says this: in the religion of Jesus, the religion of Father and Son, no one of us can ever be happy away from God. It further says that when our lives grow bitter because we yield to temptation, that we cannot possibly get back to happiness and prosperity except by deliberately going back to God, by saying as this boy said, "I will arise and go to my Father." And this story says that no matter how disgracefully we may have acted, no matter how far we may have drifted from our Father, God, that if we will come back, He will always receive us with open arms. "He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." All of this is the Christian religion, and this is all there is to the Christian religion,—*the religion of Father and Son*, operative through the Holy Spirit.

A MESSAGE TO YOUTH

By Hugh S. Magill

"To every youth there openeth a high way and a low,
And every youth decideth the way his soul shall go."

Young people get an abundance of advice and admonition. What they need is the convincing proof of lives that demonstrate day by day that the best life, the only worthwhile life, is the clean, strong, upright life. The true worth of a man is the strength of his personality, the quality of his soul.

Every intelligent young person knows that there are physical laws that must be reckoned with. They know that results follow causes, and that all must pay the penalty for violation of these laws. What is true of physical laws is no less true of moral and spiritual laws. The higher, nobler qualities of manhood and womanhood can be developed only through obedience to these laws, and their violation must inevitably bring moral and spiritual ruin.

The youth of today face opportunities never dreamed of by any previous generation. Modern discovery and invention have released forces which, if mastered and rightly used, make possible marvelous achievements. But these same forces may bring destruction. To be able to control and use them, and not be destroyed by them, requires moral strength.

The future of civilization is dependent upon the development of those strong, enduring moral and spiritual qualities through which the soul of man, obedient to the highest laws of God, maintains supremacy over material forces, and rises triumphant over those influences which degrade, drag down and destroy.

This is the challenge to the youth of today.

MAINTAINING THE ADVANCE

A Frank Facing of Certain Facts

By Robert Moulton Gatke

THE PRICE of maintaining our educational advance in the Church school is eternal vigilance. When we think that the new order is firmly established in the confidence and affections of our constituencies, we are then due for a rude awakening when some immediate administrative question is considered and decided in accordance with worn-out and discarded ideals, and discordant notes projected into modern school organization without so much as a bow or apology to our newly established system. The old order is returned with the most naïve d sregard of the new principles which are not sufficiently understood to be applied in concrete instances. These attacks often fall upon the innocent and unprotected heads of those who have led the advance movement, at a time when they are off-guard because, in their thinking, the natural and obvious procedure is so clearly indicated that they have given no thought to any other. To please a new pastor, flatter a vain superintendent, or honor a distinguished visitor, the essential program of the school is temporarily set aside, and this thoughtless action becomes the hole in the dike which is quickly enlarged and opened by the waves of reaction which constantly wash against it.

The farther the advance in educational method and ideal has proceeded, the greater the danger of reaction. The new system is far more complicated than the old system, with its simple organization, and the proper balance and effectiveness of the new order can therefore be more readily interfered with. In speaking of the maintenance of the advance, we have no reference to educational fads or the untried theories which are still in the process of testing—at least so far as their possible application to Church school methods and organization are concerned. We have reference merely to that limited number of fundamental methods which are tried and accepted as of unquestioned and proved worth—those which, to the degree permitted by local building equipment and personnel, are now the accepted order in all progressive Church schools. The full use of the graded curriculum of studies for all departments under the adult division is always the first step in advance. Separate departmental organization, with recognition of responsibility and segregation of interests according to the age groups, especially in regard to the use of the graded worship program, and a well developed program of student participation, are indispensable. Trained officers and teachers, under competent direction, are the only means of making the other two essentials possible. These fundamental changes involve many changes and adaptations in procedure and equipment, if they are to be made effective, and maintaining the advance means to give these fundamental changes a proper means of expression.

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A STUDY of the reasons why reactionary movements develop within the Church school reveals a number of factors which are involved. The chief of all reasons is the failure to truly grasp the educational factors involved in the work of the Church school. For too long a time it has been assumed that the church has been free from all the laws which govern the development of other human institutions, and the religious educational activities have been organized with a calm disregard of all the laws of development which the Divine Creator has written deep within the constitution of His children. An older generation often resents the thought that a child's mind grasps religious truth by the same processes that develop his appreciation of the knowledge of the world taught in geography, or of the science of the relations of objects as taught in arithmetic. Unfortunately for the program of religious education, the number of folk who are young in age but who have never grown beyond these views of an older generation is amazingly large. To the thinking of such a class the commonsense methods used for generations by successful teachers are regarded as "new-fangled fads," which are open to serious question and suspicion.

Too many advocates of the modern program of religious education are also very faulty in this same regard. Because some very old methods and educational truths are their own recently acquired possession, they label them as "new" and talk of them in such a way as to encourage the opposition in taking the position that the methods are still of unproved worth. It will be fortunate when our workers, using the accepted educational methods of the public school in the Church school, will be sufficiently at home with their methods and their logical implications so that they dare take them as matter of fact. It has been very unfortunate that many of our institute workers, writers in the field of religious education, and others who have led in the introduction of the changed methods have come from other than the educational field and have more zeal than working familiarity with the tools they transfer from the schoolhouse to the church. Such workers can often be led to take reactionary steps without fully comprehending just where the point of departure was taken.

* * *

ANOTHER extremely common cause of failing to keep the advance is the impatience to see immediate results. The unfolding under true educational methods is slow, but those who try them often demand results that are immediately appreciable and measurable. In six months they expect to reform a sixty year abuse. When this unheard of feat is not accomplished they are ready to hear the voices raised by the opposition and follow in the trembling steps of the fearful, ever ready to lead the retreat. The opposition is always willing to assert itself in no uncertain terms—eloquent talking points when one steps out of the beaten tracks made by the fathers.

In a large city church a new director devoted a year of study to the housing problem of a departmentalized school, and his conclusions concerning a certain change were heartily concurred in by the executive council of the school and approved by the Committee on Religious Education, and were put in operation at the beginning of his second year of administration. They naturally encountered a bitter opposition from the reactionary elements in the school. The director explained the changes and then proceeded about his business, content to wait for the opposition to exhaust itself with much kicking and talking, and to have time to forget their supposed grievances. A little of such opposition quickly brought a few members of his volunteer staff of workers to a place where they desired to surrender, after less than three months trial of a plan which had received a year of consideration before adoption. A new order is not to be introduced without careful consideration, but once introduced must be given a test over a long enough period of time to let it demonstrate what it can accomplish.

* * *

CHANGING personnel on the staff of teachers and officers is very frequently a cause of reaction and the surrendering of the educational advance. Every school under present circumstances is compelled to use a considerable number of people who are not fully in sympathy with the new program of religious education or trained in its methods. Such a group, once active workers, have their voice in the governing of the school and become a factor to reckon with. They usually in no way interfere with the *status quo*. Whether they like matters or not they will not seek to overturn conditions as they find them. The danger point is any one of a hundred questions of routine policy which occur where they follow a false lead, or where a further advance is needed if best results are to be obtained from the operating system, and they refuse to permit it.

Teachers come and go, and a largely trained force of one year may be scattered

before the next, and the replacements may be distinctly inferior from the point of view of training. New superintendents, especially those with highly developed individualistic tendencies, often lead the backward movement. The new system with an employed director leaves a superintendent, in the sense of the oldtime office, as a fifth wheel, and some men do not take the position gracefully. The old place of platform prominence is gone forever and some pant for it as the hart for the water-brooks. The day when the school moved and centered in the personality of the superintendent is gone, with the other things of the ancient regime; nevertheless, such a man can sometimes rally those teachers and officers who like old ways best and proceed to break the advance program.

* * *

A NEW pastor on the field comes with the prestige which enables him to do many things which he will not be able to do so easily later in his pastorate. A progressive man often strengthens the new program or even introduces it when still in the glory of his coming. Unfortunately, however, not all men in the pulpit have been able to keep abreast of the times, and many a reaction comes with a change in pastors, because the new leader encourages reaction rather than progress. It is a good time for the alert and progressive forces to watch their lines of defense when there is a change in pastors. If they have faced reactionary forces with none too strong a reserve, and fortunately secure a progressive pastor, they can make new and needed advances, but if his influence is thrown on the wrong side, let them hold firmly to the established order, and let him have the taste of meeting forces not moved at will.

* * *

OFT TIMES new administrative control and direction have never been given constitutional form and safeguard. Directors of religious education are often employed and expected to give efficient direction to the church's educational program without even having a place in the administrative organization other than that provided through courtesy of the lay workers. The cabinet or executive council has seldom found its place in the constitution, even when the same is indispensable to efficient administration, under which circumstances it can function only as long as its work is unchallenged by forces that can quote some antique document entitled a "Sunday School Constitution."

* * *

AN OUTSTANDING failure upon the part of many churches, even those of ample means, has been to secure a well-trained director, give him a well defined position, authority and dignity, and then hold him responsible for his great task. Directors, who are expected to spend most of their time as assistant pastors or, worse yet, as office secretaries or general church utility men, naturally are not in position to acquire and hold sufficient influence and prestige to control the difficult situations which arise when reactionary forces seek to force a retreat.

* * *

BEHIND many of the things we have referred to is the fact that there is an unthinking constituency in the church which does not appreciate the problems faced in the educational program of the modern church. As the old unorganized Sunday school served them, so it should be sufficient for a new generation. If parents like to sit back and watch a great group of men, women, and toddlers all massed into one room, trying to take part in "opening exercises," rather than finding each age group in its own assembly participating in a worship service graded to meet its development and needs, there is no essential reason why the best interests of the boys and girls need be sacrificed to satisfy their unthinking whims and prejudices. Nor is there apt to be more weight to the other objections they will advance. The new order must be firmly held to, despite their fault-finding, until it in turn becomes the old order established firmly behind custom.

* * *

OUR BRIEF survey points to a few rather self evident steps which must be taken in every church which is to maintain its educational advance. There can be no cessation in teacher training activity. In the local school, and even more through zealous cooperation in community groups organized for training, and through the summer schools of religious education, this life-giving process must be pushed on. Nor must it be stopped when a teacher has completed a few courses of study. The new books and the current periodicals in the field must be made available to the teachers and officers, and their use stimulated and encouraged. By lectures and conferences and systematized visitation there must be a constant source of new ideas and inspiration made available. We never dare take it for granted that merely because a person is teaching in a graded and well-organized school that he is fully in sympathy with its methods or understands the principles upon which it is based.

* * *

WITH the training of the staff must proceed the educating of the church public as to the comparative results of the old and new methods and of the reasons behind the new order. The pulpit should cooperate. Those who do pastoral visitation should be well-informed and informing. Parents should be encouraged to read the literature in the field. An organization for expression is needed despite the fact that there seems to be no further place for additional societies within the church. A church school Parent-Teachers organization can best meet this need.

* * *

THERE must be reorganized machinery if the new program is to have a real chance to prove its worth and become the accepted order within the church. The time is now here when the church, as such, must have its responsibility for its own program and not let the church school be a semi-independent organization merely carried on within its walls. To this end there must be an influential committee of highest character selected either from the governing body of the church or elected by the congregation, according as the church polity may direct. This committee should be vested with authority to formulate general policies and to employ a director who shall be their executive officer. The members on this committee should be those best in position to weigh and evaluate the problems met in the educational work of the church and to counsel with and to pass upon the plans advanced by the director. These people need not be actively engaged in the work of the church school, but they must know its problems and command respect because of their educational qualifications and ability.

The director is the man with the key. He must be trained, be a natural executive, and a man of compelling personality and fine consecration. He who directs volunteer workers must be a true leader, or else no results will be forthcoming. In touch with the Committee on Religious Education, which represents the authority of the church over its school, his immediate administrative contacts are with the heads of the departments in regard to the work of each department, and with these department heads and the general officers of the school in regard to general administration. His is the work of counsellor, critic, and friend, and it is through this group that he reaches the school most effectively.

The old general board composed of all teachers and officers, if retained at all, is to serve merely as a board of election and to pass upon general administrative policies. The teacher's expression is best and most naturally valuable in departmental conferences, rather than on a general board. Where the office of general superintendent is retained and not vested in the office of director, its function should be limited to business details and promotion work and the direction of educational matters and personnel left in the hands of the director.

* * *

BRIEFLY STATED the best way to maintain the advance is to give it constitutional safeguard and, by constant effort, to enshrine it in the esteem of the church, that the forces desiring to return to the old outgrown order of yesterday will find it as difficult to bring reaction as the progressive forces found it to bring advance when they first started their long uphill pull toward the better ways of the new system.

Do It Now! What?
Plan to send the Journal as a Christmas Present to Your Friends.

THE BOY AND HIS FATHER

By F. C. Hoggarth

THE MADONNA-and-Child type of picture has a place in almost every art gallery worthy the name. It makes a universal appeal. In such pictures the father has usually no place. If he has, he is in the background, a sort of dumb attendant. Burne Jones, for instance, in his great picture "The Star of Bethlehem" represents Joseph at one side with a bundle of sticks as though about to make a fire, . The impression is that he is quite a secondary figure, whilst mother and child are central. Joseph has been strangely overlooked. Neither in Christian art nor in Christian thought has he had his rightful place, the place he occupied in that Nazareth home. Mary has been exalted at the expense of Joseph, and the holy family has been robbed of half its significance. Is it not "Joseph, the Overlooked"? "And Joseph." Luke 2:16.

* * *

THE WORLD needs an ideal of fatherhood no less than an ideal of motherhood. In every art gallery there should be a companion picture of the father and the Child. Until the companion picture is found there, there will be a real improverishment in Christian thought and inspiration. Nor does Joseph seem to have much place in Christian teaching. The writer, at least, does not remember to have ever heard or read a sermon on Joseph.

The purpose of this article must not be understood as in any way minimizing the deity of Christ. Can we not with profit look at the human side and still cherish the divine?

In that Nazareth home, Joseph was properly central. Not Mary alone, but Joseph and Mary *together* built the home from which there stepped at last the world's loveliest Life. They had no special privileges or immunities. It was a peasant's home, with, of course, nothing of the comfort of a modern artisan's home, for such comfort is something quite new in history. The house would probably consist of one room, with an adjacent workshop, where the boy would spend much time watching and presently helping his father. Apparently Jesus learned his father's trade. The Jews emphasized such apprenticeships. An old Jewish prôverb says, "the man who teaches his son no trade, teaches him highway robbery."

* * *

IN THAT workshop the boy learned the use of tools, and the art of accuracy. If, as one modern writer suggests, the words "My yokes are easy" was the sign over the carpenter's door at Nazareth, it was probably an inherited ideal. The yoke for oxen made in that workshop could be relied on.

They were well made and good to use. They were easy and kindly to the oxen that wore them. If there is any truth in our present emphasis in teaching through handicraft, then Joseph's influence must have been very great. There would need to be much patience and persistence as in all apprenticeships. There would be marred work and wounded hands, as seen in Burne Jones' picture of the carpenter's shop. There would be the interest and eagerness in attempting new and more difficult things; there would be a great day when He got His first simple tools. The figure beside Him in that shop is Joseph.

* * *

JEWISH FATHERS had major responsibilities in the "religious" education of their sons. Joseph would be no exception. Not that the training in the carpenter's shop was not religious. The truest teaching of religion is that which regards it as a spirit working in and through the tasks of the common day. Yet in what was regarded as specifically religious education, the father had a central place. For instance, in the regulations for keeping the Passover

Hofmann

Childhood of Christ

there came a solemn moment when the father explained the meaning of the rite, seeking to hand on to his sons the torch of reverence, of loyalty, of religion. Great as Mary's influence would be, Joseph's influence can hardly have been less formative. The details are, of course, hidden from us. So far as history goes, the streams of that home life run underground. The day-to-day doings have not been recorded. Joseph remains one of the world's inarticulate heroes.

* * *

APPARENTLY, he died permaturely. But that also is an unrecorded chapter. Was he, as one writer says, "a martyr to the call of home"—a man grown prematurely old through unstinted sacrifice, probably none too strong physically to begin with? Penury is a hard master, and life for peasants with a family of little ones is a fierce battle. Joseph knew that all too intimately.

There are few more poignant things than a breadwinner's premature death. If only he might be spared to see the little ones upgrown! Yet it was not to be.

Tradition places the death of Joseph in the hidden years of Jesus. At what period we do not know. He does not appear in the course of Christ's ministry. "His mother and His brethren" is the phrase then. The frequency of the word "widow" on the lips of Jesus is significant. It is doubtless a window that looks into early and poignant experience in that Nazareth home. Were there any vows at that death bed, vows such as an eldest son would make to reassure and comfort the father? Was there any postponement of vocation due to the new responsibility, any change of plan occasioned by this change of family circumstance?

* * *

IS IT UNLIKELY that Jesus often felt that Joseph had a part in what He said and did? That at least would be in line with the experience of many of the world's noblest ones.

In his beautiful little autobiography, Sir Henry Jones, the shoemaker boy who became Caird's successor as Professor of Philosophy in Glasgow University, pays a touching tribute to his father, an obscure village shoemaker in Wales. They were very poor and times were very hard. Yet the life and influence of that father never left him. "I often feel," he said, "as I move among my students and my colleagues, that the little village shoemaker and Calvinist Methodist chapel-goer, has still his part in what I say and do." On his tombstone he put "first pure, then peaceable, easy to be entreated, full of mercy and good fruits." There is nothing derogatory surely in suggesting that Jesus had similar feelings.

IF HIS USE of the word "widow" is a window on to the mother side of His early experience, there are other words which are windows on to the father side of that experience. As a boy of twelve, when found by His parents in the Temple, He says, "Wist ye not that I must be in the things of my Father." He is speaking of God and the name He uses is peculiarly significant. "Father" is His chosen name for God. Whence came that name? The Jews had come to be reticent about the Divine name "Jehovah." It was, they held, too sacred to be spoken. It was never read out in the Synagogue, another name was substituted. The boy Jesus had doubtless noticed that.

The way in which words came to have meaning is full of interest. The meaning

of the word "father" depends on one's experience of or with "fatherhood." When a man becomes a father, the meaning of that word for his child is in his keeping. His life and example may reveal something of the height and depth, the wonder and splendour of the word, or it may not. Such meanings are, of course, progressive discoveries —syllable by syllable they are spelled out. From time to time there comes some new experience, for instance, of illness, or trouble, or failure, in which the name gets yet deeper and more resplendent meanings. Fatherhood is seen to be more wonderful than you knew.

* * *

IN THE CASE of Jesus there must have been similar developments in the meaning of things. He grew—grew in knowledge and in understanding. He learned, subject to the same conditions of learning as other children. From His father He learned His craft, the tool's true play, and much else. When He says "Our Father" in that prayer which is now the universal prayer of Christendom, the word doubtless has in it reminiscenses of childhood at Nazareth. The evangelist describes Joseph as a righteous man, which in Biblical phraseology means a kindly man. As Dr. David Smith says, "Jesus remembered that restraining and sheltering goodness and could find no fitter emblem for the goodness of God." "The whole prayer," says Robertson "is lighted up and interpreted in all its infinite depths and divine simplicity when we place behind it as a background the atmosphere of the home the Master knew and loved in Nazareth."

* * *

SOME THERE may be who possibly do not care for the suggestion that Jesus was indebted to Joseph in any such ways. They do not like to think of revelations coming along such humble ways. Yet is not that the Divine way? The secret of music, for instance, is said to have been discovered in a smithy. The first music maker got his inspiration in listening to the sound of anvil and hammer. All our great oratorios take their rise there. Harps and organs did not drop from heaven in some mysterious way. Music—Divine music, that can so ravish the soul, first broke into man's life in simplest notes and in lowliest places. The sublime truth of gravitation was discovered through a falling apple —not a very dignified or spectacular way for so profound a truth to come! But no one questions the truth of gravitation because it did not first announce itself with a little more eclat.

* * *

THERE IS nothing derogatory in the idea that some of the Master thoughts in the life and teaching of Jesus came along humble ways. If Bethlehem ennobles motherhood, Nazareth ennobles fatherhood. It is an inspiring thought that the poor, obscure worker in wood, Joseph, so lived in that shop and that home, that the boy Jesus found no difficulty in thinking of God under the same human name.

When Jesus says "My Father worketh" —is there in the background any fine and worthy conception learned in the carpenter's shop? When He says "Your Father knoweth ye have need of all these things," did the understanding and generous heart of Joseph add local color and meaning to the words?

* * *

IF THOUSANDS of mothers have found inspiration in the thought of the Madonna and Child, here is another relationship no less beautiful and inspiring. It unveils the possibilities of fatherhood in the humblest and obscurest home. By the character of our fatherhood we help or hinder a child's approach to God—for their ideas of God have to find expression in human analogies. Not a few find real difficulty in reconciling the first words of the Lord's prayer with the idea of a loving God. There are boys and girls whose very thought of "father" is painful. "Why can't we speak of God under the name of 'Mother?' " asked a girl whose father's life made the name of father accursed.

Yet the name is in the heart of our religion. Unless fathers make it an attractive and appealing name, they make the little ones to stumble on the very threshold of their religious life.

* * *

FATHERHOOD is all too often a forgotten responsibility, at least in its higher reaches. The relation is often mainly a monetary one. Many fathers dutifully provide for their children, but there is little of the deeper, richer fellowship, by which spirit kindles spirit, and little of that which Joseph was in that simple Nazareth home.

MEETINGS OF THE COMMITTEE ON EDUCATION AND THE PROFESSIONAL ADVISORY SECTIONS

OF THE

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

Chittenden Hotel, Columbus, Ohio — Nov. 30 to Dec. 5, 1925

The Committee on Education

Harold McAfee Robinson, Chairman	December 3, 4 and 5

Professional Advisory Sections

Children's Work Section—Elizabeth McE. Shields, Chairman	Nov. 30, Dec. 1 and 2
Young People's Work Section—Frank D. Getty, Chairman	Dec. 1 and 2
Adult Work Section—Charles Darsie, Chairman	Dec. 1 and 2
Directors of Religious Education Section—Lawrence W. Johnson, Chairman	Dec. 1 and 2
City Executives' Section—J. Kirkwood Craig, Chairman	Dec. 1 and 2
State and Regional Executives' Section—E. T. Albertson, Chairman	Dec. 1 and 2
International and National Executives' Section—Harold McAfee Robinson, Chairman	Dec. 1 and 2
Leadership Training Section—J. S. Armentrout, Chairman	Dec. 1 and 2
Professors of Religious Education Section—John E. Bentley, Chairman	Dec. 1 and 2
Vacation Church Schools Section—Thomas S. Evans, Chairman	Nov. 30
Week-day Religious Education Section—Frank M. McKibben, Chairman	Dec. 1 and 2

ANNUAL FATHER AND SON WEEK

November 8-15, 1925

Theme: "Carry On!"

The Purpose of the Father and Son Movement

The annual observance of Father and Son events, centering in a special week, is for the following purposes:

1. To help fathers to have a deeper respect for their sons and an appreciative and sympathetic fellowship with them.
2. To help sons to have a deeper respect and appreciation for their fathers and the home life.
3. To lead both fathers and sons to experience Christian fellowship in the home and in the community, and to help them to cooperate in the program of the church and to recognize and discharge their obligations and responsibilities to all people.

Special Aim in Connection with the Theme "Carry On"

To present to fathers and sons the present great need of Christian leadership; to challenge fathers to hold high the ideals of Christian living; and to challenge young men to realize their responsibilities to the coming generations.

A Program Adapted to the Local Church and Community

Most churches and communities are able to observe at least three events during Father and Son Week and carry on through the year other related activities.

The following are suggested as three most practical events:

1. Organized Class, Department, or Division Night
2. Father and Son Banquet
3. Father and Son Sunday

For a complete week of events the following are suggested:

Sunday, Nov. 8—Father and Son Service. (Morning and Evening.)
Monday, Nov. 9—Featuring young men's organizations in Church school.
Tuesday, Nov. 10—Home Day.
Wednesday, Nov. 11—Church Program Review. (Fathers present to sons the history, government, and program of the church.)
Thursday, Nov. 12—Vocational Guidance. Personal charting. Life problem conferences.
Friday, Nov. 13—Banquet for Fathers and Sons.
Saturday, Nov. 14—Field Day. (Games, Hikes, etc.)
Sunday, Nov. 15—Young Men's Sunday. Special church service for or by young men.

Some of these events, such as those for Thursday, Friday and Saturday, could well be observed on a community-wide scale.

Early and Orderly Plans and Action

1. Start early.
2. Decide upon the events you will observe.
3. Secure from State or International Council or Denominational Sunday School Board, an adequate supply of bulletins (1c each), with suggestions for chairman and committeemen; also ample supply of Program of Worship and Song sheets (½c each).
4. Secure committee chairmen and members as needed. Publicity, Banquet, Father and Son Sunday, Organized Class Events, Decoration and others will be needed according to your program.
5. All committees should formulate their plans early and give data to the committee on publicity.

Organized Class or Department Night

This feature should first secure adequate organization of boys and young men's groups if they do not already exist. To carry this through make a survey of boys twelve to twenty-four in your church and with the aid of a leader versed in Church-school organization, suggest such groupings as are in line with adequate organization. Fathers and sons may work out this feature cooperatively.

Where regularly organized classes or clubs exist they should plan a special event which the fathers attend. The program may be carried out in the church parlors, or in a home; the theme "Carry On" will be featured by the boys presenting the program of their organization, emphasizing their study and service projects as training in how to carry on. The fathers may tell of their boyhood experiences in Sunday school and emphasize the contrast between the older Sunday-school program and the larger program of the modern Church school, as a challenge to greater service.

Songs, stunts, games, skits and other features should be in readiness under the direction of a competent leader. *Handy*, published by Social-Recreation Union, 510 Wellington St., Chicago, or *Games for Playground, Home, School and Gymnasium*, by Bancroft, will furnish ample suggestions.

Banquet Night

This is a church-centered event. Make it so and keep it so. Let the spirit of Christian fellowship dominate. The attitudes and emotions awakened here will be great factors toward the success of the Father and Son movement in your community. Early preparation is the keynote of an effective occasion. Advance publicity in church bulletins, in local papers, through announcements, and cleverly prepared posters will arouse interest and help the sale of tickets. Have the meal substantial, ample, yet delectable. The price should be well in keeping with local conditions. Some organized class or group may serve this meal at cost, under direction of the committee in charge of this event. Suitable and artistic decorations should be arranged. The toastmaster must be clever and prepared to introduce the theme and should make no extended talks, but allow in rapid succession those participating to make their contributions. All talks should be short and to the point. Select only such persons as can be depended upon to do this. Have an equal number of sons and fathers participate in the toasts and responses.

The main speaker will come at the end of the program. The previous items should not be so long as to give him a tired audience. His address should not be over twenty minutes in length and should contain inspiring and stimulating appeals to Fathers and Sons.

The song leader must be one capable of leading and directing group singing. A pianist who can instantly play familiar selections will add greatly to these features. Do not confine the songs altogether to lighter numbers; employ at suitable intervals some of the challenging hymns as suggested in the song sheet, especially in leading up to the close of the evening. Be sure to secure an *adequate supply* of these song sheets.

At each plate there should be a place card or favor. These may be secured as a donation from some firm or individual. These place cards or favors may carry a suitable verse, or picture, or a list of "What a father owes his son" and "What a son owes his father."

Tune in for a short time on some special Father and Son Radio feature, of which there are usually many during Father and Son Week.

Suggestions for Banquet Program

Theme—"Carry On."

1. Social Fellowship planned and directed by a leader who will secure participation of all in several games or stunts.
2. Orchestra or special musical selection suited to theme.
3. Call to Banquet.
4. Grace—all sing softly and prayerfully "Break Thou the Bread of Life."
5. Songs following general order as printed in song sheet.
6. Special stunts, songs, or orchestra selections.
7. A son's challenge to fathers to carry on. (Three or four minutes.)
8. A father's challenge to sons to carry on. (Three or four minutes.)
9. Inspirational address—"Our Spiritual Heritage" (15 to 20 minutes).
10. Songs, "End of a Perfect Day," "Blest Be the Tie That Binds."
11. Benediction.
12. Fathers and Sons go home together.

Father and Son Sunday

The committee in charge should begin early by conferring with the pastor to plan these services of which one or more may be carried out. The theme "Carry On" should dominate the service. The address should be a challenge to fathers and sons to hold high the ideals of Christian civilization, emphasizing the church program as the agency of perpetuating the best in home, community, and world.

If the Father and Son program is not used in the Church school, it may be made a part of this service. All hymns and special numbers must support the theme. Special decorations using the masterpieces in art may be effectively employed.

Any musical group composed of sons and father in one family is effective. Each father should sit with his son and every fatherless lad in the community should be brought by a man who has no son—an idea which should carry through the other events of the week.

Conserving the Results

The observance of Father and Son events will be most successful if it focuses attention and effort, not upon an annual banquet or service, but upon an all-the-year movement to secure finer relationship between fathers and sons. Men's classes can be encouraged to take up the study of the youth of the community, a study of adolescent boy psychology, and plans for a larger Church-school program to meet the needs of the coming generations. See Norman E. Richardson, *Religious Education of Adolescents;* Warren T. Powell, *Recreational Leadership in Church and Community;* Herbert C. Mayer, *The Church's Program for Young People.*

The church program as a result should take on more activities to enlist fathers and sons in Christian fellowship and service. A project to secure better books for fathers and sons to read may be carried through. Find-yourself campaigns, vocational conferences, civic and industrial problems studied and attacked, are examples of cooperative projects in which fathers and sons may engage.

The establishment of training classes in social and recreational leadership for boys' groups will do much to strengthen the relationship of fathers and sons, especially if the younger fathers will engage in such study and activity.

Campaigns to recruit and encourage Church-school membership and attendance should be carried on. The older men in the church leadership need to observe occasionally the leadership resources of the young men. Accordingly special programs should be put on in the church, on Sunday evenings, in which the boys and young men have a prominent part, presenting not only the activities of their organized classes, but through debates, pageantry, and dramatics, developing their own abilities and leadership qualities.

This program was prepared by a committee representing the conference of State and International Young People's Superintendents.

The dates for Father and Son Week are agreed upon and used jointly by the International Council of Religious Education and the National Council of the Young Men's Christian Associations.

List of Supplies

The material that may be purchased is—

General folder (This Material)..... 1c each
Father and Son Worship Program ½c each
Father and Son Song Sheet..... ½c each

Order from the state or International Council of Religious Education, or denominational headquarters. Please send cash with orders.

A PROGRAM OF WORSHIP

For Use On Father and Son Sunday

Theme: "Carry On"

Instrumental Prelude: "Stand Up! Stand Up for Jesus."

Call to Worship.

Leader: O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Praise Ye the Lord! Praise ye him, both young men, women, old men and children. Praise ye the Lord.

Chant: (All sing) Gloria Patri.

Prayer: (by a father).

Leader and All Fathers: That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ.

School or All Sons: Open to me the gates of righteousness, the gates of the Lord into which the righteous shall enter; I will go into them, and I will praise the Lord.

Hymn: "Faith of Our Fathers, Living Still" (First stanza)

Leader and All Fathers: Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

School or All Sons: And the Lord make you to increase and abound in love, one toward another and toward all men even as we do toward you, for ye are our glory and joy.

Hymn: (All) "Faith of Our Fathers" (Second stanza)

Leader and All Fathers: We know that all things work together for good to them that love God.

School or All Sons: Let us therefore follow after the things which make for peace, and things whereby one may edify another.

Leader and All Fathers: Therefore, my son, be strong in the grace that is in Christ Jesus. Endure hardness as a good soldier of Jesus Christ.

School or All Sons: Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

Hymn: "Faith of Our Fathers" (Third stanza)

Leader and All Fathers: In all things we are more than conquerors through him that loved us, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

School or All Sons: Be a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as hath been taught.

Leader and All Fathers: Watch ye, stand fast in the faith, quit ye like men, be strong. Let all things be done with charity.

School or All Sons: Blessed is the man that feareth the Lord, that delighteth greatly in his commandments

Hymn: (All) "True-Hearted, Whole-Hearted" or "Forward, Through the Ages."

(Optional—Solo or quartet, "Press On, Press On, Ye Sons of Light"; "I

Back In the November Journal, 1924

Readers are referred to a few of the many fine Father and Son articles: Father, Son and Church, F. and S. in Business, F. and S. in the Community, F. and S. in Recreation, F. and S. in Scouting, F. and S. in Y. M. C. A., F. and S. Week in the Church School, F. and S. Banquet, Books for F. and S.; also eight F. and S. poems by Edgar A. Guest.

Would Be True"; or "Rise Up, O Men of God." To be found in *Hymnal for American Youth.*)

Leader: (All seated.)

The heights by great men reached and kept,
Were not attained by sudden flight,
But they while their companions slept,
Were toiling upward in the night.

All: Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things.

Leader:

Carry On! Carry On!
Fight the good fight and true;
Believe in your mission, greet life with a cheer.
There's a big work to do, and that's why you are here,
Carry On! Carry On!
Let the world be the better for you!
And at last, when you die, let this be your cry,
Carry on, my soul! Carry on!

—*Robert W. Service.*

Hymn: (All standing) "Stand Up! Stand Up for Jesus" (Tune: Geibel.) or "Lead On, O King Eternal."

Benediction by Pastor or Leader.

Instrumental: (To be played during transfer to classes.) "We've a Story to Tell to the Nations."

FATHER AND SON SONGS

1. "WE'RE HERE FOR FUN"

(Tune: Auld Lang Syne)

We're here for fun right from the start,
Pray drop your dignity;
Just laugh and sing with all your heart,
And show your loyalty.
May other meetings be forgot,
Let this one be the best;
Join in the songs we sing tonight,
Be happy with the rest.

2. "IT'S A GOOD TIME TO GET ACQUAINTED"

(Tune: Tipperary)

It's a good time to get acquainted,
It's a good time to know
Who is sitting close beside you
And to smile and say "hello."
Good-bye that lonesome feeling,
Good-bye glassy 'stare;
Here's my hand,
My name is—(shout your name)
Now put yours right there.

3. "OUR DADS WILL SHINE"

(Tune: Our Town Will Shine)

(To be sung by the lads; later fathers may sing this using "lads.")

Our dads will shine tonight,
Our dads will shine.
They make a happy sight
All down the line.
They're all dressed up tonight,
That's one sure sign,
When the sun goes down,
And the moon comes up,
Our dads will shine.

4. "THE MUMMY SONG"

(Tune: There's a Long, Long Trail)

It's a short, short life we live here,
So let us give while we may,
With a song for every moment
Of the whole bright day.
What's the use of looking gloomy,
Or what's the use of tears,
When we know a Mummy's had no fun
For more'n three thousand years.

5. "YAWNIN' IN THE MORNIN' "

(Tune: Roamin' in the Gloamin')

Yawnin' in the mornin'
When the risin' bell has rung,
Yawnin' in the mornin'
When the day is just begun.
How I wish I'd gone to bed
When the sun was settin' red,
Oh—It's dreadful to be
Yawnin' in the mornin'.

6. "DEAR OLD DAD OF MINE"

(Tune: Dear Old Pal of Mine)

Oh, how I love you, dear old dad of mine,
Each night and day I pray you're always mine.
My pal, may God bless you, good health possess you,
While sweet dreams rest you, dear old dad of mine.

7. "DADS"

(Tune: There Are Smiles)

There are dads that make us happy,
There are dads that are true blue,
There are dads that keep a fellow smiling
When he thinks his friends are all too few.
There are dads who have a tender feeling
For a fellow when he's sad.
You're the dads who fill our lives with sunshine
For your smiles always make us glad.

8. "LOVE'S OLD SWEET SONG"

Once in the dear, dead days beyond recall,
When on the earth the mists began to fall,
Out of the dreams that rose in happy throng,
Low to our hearts love sang an old sweet song;
And in the dusk, where fell the firelight gleam,
Softly it wove itself into our dream.

Chorus

Just a song at twilight, when the lights are low,
And the flick'ring shadows softly come and go,
Though the heart be weary, sad the day and long,
Still to us at twilight, comes love's old sweet song,
Comes love's old sweet song

Pals

By M. G. Van Voorhis

We went wandering over the hill,
My boy and I, my boy and I,
Out where the woods lie deep and still,
My boy, my boy and I.
And we saw where the brook runs soft and low,
The sunny slope where the asters grow,
And we watched the wild birds come and go,
My boy, my boy and I.

Then back we came o'er the wind-swept hill,
My boy and I, my boy and I,
And our hearts were glad, though our lips were still.
My boy, my boy and I.
For we saw, from the great hill, rough and high,
The finger of God in a sunset sky,
And we knew we were pals for aye and aye—
My boy, my boy and I.

9. "THERE'S A LONG, LONG TRAIL"

There's a long, long trail a-winding
Into the land of my dreams,
Where the nightingales are singing
And a white moon beams.
There's a long, long night of waiting
Until my dreams all come true;
Till the day when I'll be going down
That long, long trail with you.

10. "A PERFECT DAY"

Well, this is the end of a perfect day,
Near the end of a journey, too;
But it leaves a thought that is big and strong,
With a wish that is kind and true.
For mem'ry has painted this perfect day
With colors that never fade,
And we find at the end of a perfect day
The soul of a friend we've made.

11. "BLEST BE THE TIE THAT BINDS"

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.
When we asunder part
It gives us inward pain,
But we shall still be joined in heart
And hope to meet again.

12. "TRUE-HEARTED, WHOLE-HEARTED"

True-hearted, whole-hearted, faithful and loyal,
King of our lives, by thy grace we will be;
Under the standard exalted and royal,
Strong in thy strength we will battle for thee.

Chorus

Peal out the watchword! silence it never!
Song of our spirits, rejoicing and free;
Peal out the watchword! loyal forever!
King of our lives, by thy grace we will be.

True-hearted, whole-hearted, fullest allegiance
Yielding henceforth to our glorious King;
Valiant endeavor and loving obedience,
Freely and joyously now would we bring.

13. "WE'VE A STORY TO TELL TO THE NATIONS"

(Tune: Message)

We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light.
A story of peace and light.

Refrain:

For the darkness shall turn to dawning,
And dawning to noon-day bright,
And Christ's great Kingdom shall come on earth,
The kingdom of love and light.

We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and the sword,
And shatter the spear and sword.

ADDITIONAL SONGS THAT ARE FAMILIAR:

Juanita; Old Black Joe; Old Folks at Home; Dixie; My Old Kentucky Home; 'Till We Meet Again; Jingle Bells; Pack Up Your Troubles; How Do You Do, Mr.....; Annie Laurie.

COOPERATION OF WEEK-DAY CHURCH SCHOOLS AND PUBLIC SCHOOLS

By Edward Sargent

COOPERATION with the public schools is sought with the express purpose of emphasizing the tragic need that our educational system find some means of putting into the lives of the children those compelling religious and moral convictions by which alone a proper life integrity can be sustained and the irresponsible and feverish restlessness of the rising generation be steadied and properly directed.

This plan demands three things: (1). More *time* for the religious school to influence the life of the child. (2). *A better organization* of the religious school and a more consistent training for its teachers. (3). *A larger opportunity* for the child to experience year by year religious guidance through properly selective activity, and self-expression.

It demands further very close cooperation between the three organizations that vitally touch the growing life of the child: the home, the school, the church. Each has a duty and an opportunity.

The Home

FIRST the home must recognize its responsibility for giving religious training in the home itself, and also securing the help of all the agencies that are prepared to assist the home in this important need of childhood. Such cooperation takes the form of signing the card demanded by the public school authorities for the dismissal of the pupil for the purpose of attending the week-day session of the religious school.

Secondly, the home should cooperate with these other agencies by encouraging and assisting the child in the preparation of his religious work at home. What this home assistance means to the child is beyond words. It gives the child a sense of the extreme importance of these assigned tasks. It makes for interest, right attitude and faith. Where faith is not found in the adolescent child, the home has failed and stands convicted of neglect.

The School

THE SCHOOL is requested to allow to every child whose parent requests it a minimum of one hour per week of the school time to permit him to attend the designated school of religious education. The passing of the following resolution by the local school board ensures an equal opportunity to all properly accredited alike, and covers fully the legal aspects of the case. It has met with general approval on the part of week-day schools of religious education and school boards in cities where this plan is in effect and has been widely copied.

PARENTS' REQUEST FOR CHILD TO ATTEND WEEK-DAY SCHOOL OF RELIGIOUS EDUCATION

To the Principal of School Number —.....

I desire my (son) (daughter).....

Grade.....M..... Teacher, to be excused to attend regular class work in (.....) Week-Day School of Religious Education.

(Signed).....
Parent or Guardian.

Address.....Phone.....

(An example of such an excuse card, widely used. Local needs would, of course, suggest alterations.)

"Therefore, Be it Resolved: That upon an approved application from any established religious body or society incorporated under the laws of the state of..... the Board of Education cooperate in this work of religious instruction subject to the following provisions:

"Pupils shall be excused for religious instruction upon the written request of parents or guardians only.

"The religious body desiring to give such instruction shall file with the Board of Education a written application stating the length of the course, the name and qualifications of the instructor, and the location and nature of the facilities that have been provided for this instruction. It shall, further, furnish such reports of attendance and progress of pupils as the Board of Education may require."

The Church

THE CHURCH and schools of religious education must accept this opportunity and reorganize the program so as to enlarge its teaching function, begun on Sunday and continued during the week. It means a clear and definite program for all sessions, a properly trained or trainable teaching force, and suitable housing

facilities. None of these may be neglected.

Relation of the Superintendent of Schools to the Movement

BECAUSE this is an educational problem it involves all the agencies that touch growing life, not only the home and the church, but also the school. It is necessary to secure the approval of the superintendent of schools and the school authorities. It is interesting to note that the offer of time and the challenge to make a program originally came from the school authorities. This has been repeated frequently in many cities. It should not surprise us; the superintendent of schools is usually a man of religious convictions and clear insight into matters that really influence the child for good. He will be in favor of such a program if anything like a clear plan is proposed.

Public School Credits Not Desired

IT MUST be remembered at all times that we are not seeking public school credit for work done by the children in these schools of religious education. Such credit for this has not been found wise, especially below the high school. Credits offered for this work would suggest a false motive and would interfere greatly with the freedom of the school to express itself in corporate worship and service and would necessitate a measure of public school control, or at least approval of examinations, marks, etc., not to be desired. *We are asking merely for school time.*

AS I SEE YOUTH

By Edwin Phelps

THE "LET-no-man-despise-thy-youth" admonition of Paul is as timely today as it was when he thus counselled Timothy. I suspect that there was a youth problem then. In the eyes of maturity, youth too often approximates a necessary evil. No doubt there was then, as now, a tendency to question the worth of youth. Youth may not have been the subject of editorials, essays, and books, as is the case today, but I fancy it was as much the center of curb-stone discussion and platform address. Through the centuries one generation of youth has moved over into the complacent and imagined "greater wisdom" of adulthood and, too easily forgetting its own adolescent experience, has despaired of the frivolous, effervescent, unstable, oncoming generation of youth.

But Paul saw it differently and counselled his youthful prodigy never to permit his elders to take exception to the fact that he was a youth. What if more of us adults could only see it that way. Youth neither as a period of life nor as a group of individuals is ever to be despised—or despaired.

The value and possibilities of youth have been too little understood and appreciated. Until recently no attempt has been made to really cultivate this life period. It would be folly for me to lay claim to a full understanding of youth and how that life period could be cultivated for greater productivity. However the experiences which have removed me nearly twenty years from my youth have registered an impression of its many worthy traits. I am emphasizing three.

As Leadable as Lambs

MODERNIZED farming has robbed us of many of the pastoral scenes of earlier days. Yet our sense of imagination has not been so dulled that we cannot appreciate the significance of a scene quite common to all but recent civilization—that of a flock of sheep following a shepherd out across the dewy hills to the day's pasture or down the gentle slopes to the night's shelter.

How easily they follow. The sound of the shepherd's voice or his appearance are signals for attention to his further leading. They rally always to his call because he knows them and they know him. He has studied their ways, learned their desires, acquainted himself with their needs. And all these he seeks to supply. Naturally, therefore, they follow; sometimes slowly, sometimes loiteringly—especially when the shepherd is anxious to hasten arrival at a destination—*but they follow.*

Picture some stranger attempting the role of this shepherd. Suppose an untrained passerby seeks to assume his place. Imagine some laboratory schooled expert stepping in to hasten the travel of these sheep by getting behind them and driving rather than remaining ahead and leading. What would happen? The sheep would hesitate and falter, they would become panic-stricken and obstinate. Why? Because, robbed of its love, patience, and sympathy, "leadership" had become "drivership."

So it is with youth. They are not with difficulty led to places of feeding and shelter—if the leader seeks first to know their desires and their needs and lovingly, patiently, and sympathetically, like the shepherd of the Psalm, seeks to supply such desires and needs. As I see it, youth waits for and rallies to such leaders.

Not Blind

MY SECOND impression is that youth "sees" far more than that for which the average adult gives it credit. Though outwardly youth may acquiesce, inwardly it is not fooled. Youth may seem to be flitting around aimlessly like bats in the hovering twilight, but meanwhile mental note is being taken of all things going on around it.

Youth is interested in ideals—tremendously interested—but expects idealism to be followed through to its logical conclusion. If religion is vital, it is vital to all life—on Wednesday as well as Sunday, in the shop or office as well as in the pulpit or Bible classroom, for men as well as for women, for adults as well as for children. If the church is essential, it merits more consideration than the club, golf course, or auto tour. If money is, secondary to spiritual values, the drive for dollars should be second to a search for truth. Such are the ideals of unsophisticated youth. But when youth begins to make its wider contacts and extend its observations it quickly "sees" that idealism is easily taught but not easily practised.

At first what youth "sees" shocks it. For the moment there is a recoil. Then upon discovering the too prevalent tendency to attempt a justification of the unfulfilled idealism, many cast consideration to the winds and "let 'er rip." A few, however, recover their equilibrium and set their course to the true goal of life.

Most young people truly desire to retain their respect for and attachment to the ideals of earlier days. More of them would succeed in so doing if their elders would admit rather than excuse the inconsistencies of life, and having

An Acquittal For Youth

By Madeleine Sweeny Miller

Oh, tell me not in your elderly way
That Youth is void of soul today!
I have watched too much
Youth's compassionate touch
To listen to what you say.
I have seen Christ stand
With beneficent hand
Where youth chose the heroic and true;
I have seen Him smile when youth paid the price
Of magnificent sacrifice
For the sake of paying an old debt due
To parents who gave when their means were few;
I have seen Christ pray as youth fought his way
Past ghouls that stalked by day.
I believe in Youth
As the friend of Truth—
Youth is bold as the knights of old were bold
To salvage the best that the centuries hold.
Oh, who can the fact of his faith gainsay?
He is holy in Youth's intrepid way!

admitted set-to to help youth retain rather than retire its ideals.

"Pep" Can Be Channeled

OF ALL THE characteristics of youth, none is more obvious than its enthusiasm. Youth craves the opportunity to participate, and when granted, its enthusiasm knows no bounds. It becomes fired to achieve, zealous to arrive.

Uncertainly can one prophesy the ultimate course of youth's enthusiasm. It is as likely to attach itself to one thing as another. Often it may be destructive rather than constructive. It may "climb the high way" or it may "grope the low." It depends upon the channel open to it.

There runs through Chicago a slow-moving, scum-covered river. Its channel is a self-made one, winding and twisting through the southwest section of the city. Long ago it grooved its own way through the lower levels of the surrounding territory. Now the city is demanding that a channel be built for this river, that its course be made straight and regular.

In building that new channel, engineers, with all the desires they have for beautifying and utilizing its banks, will never forget some of the natural, normal characteristics of a river—that it must flow down hill, that it must keep active to keep fresh, that it will bear ships on its bosom if dug deep.

So with youth. Channels can be provided for their demanded activities. Many of the winds and twists can be taken out of their lives and their courses, through the years, made more beautiful and useful provided, in the channel making, we recognize some of the natural, normal tendencies of youth—to think for itself, to acquire its own experience—to work some of its own plans and feel the stimulus of self-achievement.

One of the suburbs of Chicago recently had a voters' day on the question of Sunday "movies." I am told that the victory for keeping the town "movie-less" on Sundays was largely due to the young people's societies of the churches, under the leadership of a daughter of a man who headed up the demand for Sunday "movies." These young people saw "danger ahead" if Sunday "movies" came into town. They organized themselves, stirred up the residents who wanted to retain the Sunday quiet-home atmosphere, and they won.

However, back of their victory was a wisely trained, sympathetic adult leadership which first arrested the interest and confidence of those young people and helped provide a channel for their enthusiasm for better ideals of life.

As I see it, our day needs a larger appreciation of the fact that youth can "see" the true and false of life and that with the right leadership all of their energies can be harnessed to useful tasks.

THE VACATION SCHOOL SEASON OF 1925

By Thomas S. Evans, Secretary, Adaline C. Guenther, Assistant. International Association of Daily Vacation Bible Schools.

THE VACATION school season this year, as is usually reported, was, without doubt, the best in the history of the work. A movement which has such a universal appeal and is so easily adapted to all conditions and circumstances will, in the nature of things, achieve a phenomenal growth each year, as its uses become known. This is essentially true of the D. V. B. S., although the season of 1925 has meant not so much an increase in the number of schools as a greater variety in kind, a higher degree of excellence, and a better understanding of the place which the vacation school should hold as the experimental section of the Church school.

This year has seen an increase in the number of intermediate departments organized and conducted as carefully as the other age groups, with the idea of experimentation always in mind. Such groups place a larger emphasis on pageantry and community service projects, and because so much of their work can be used effectively for publicity purposes, they often succeed in arousing a greater interest in the work as a whole. The greatest field for the development of the intermediate department of the vacation school is in those suburban districts where the pressure for financial activity is not a factor, and yet where the lack of adequate interest and employment is as outstanding as beset any little idle child on the city streets.

* * *

THE USE of the project method in Christian training is finding more widespread interest than ever—it forms a basis for experiment and original work that appeals to many of the leaders and teachers. In one little coal mining camp, the boys of the "Vacation School Gang," on their own suggestion and initiative, spent what was formerly the "Handwork Period" in building a fence for the little old lonely lady whom the entire community called "Grandma." This sort of activity is more common throughout the country, although the need for research and experimental study becomes more evident all the time.

* * *

THE MISSIONARY value of the vacation school, as demonstrated in each season's work, has often been emphasized, but even constant reiteration cannot tell the whole of the story. Reports from frontier sections, like Arkansas, tell again and again of whole communities that are virtually Christianized by the forces which bring in the vacation school. In one community a drive for a cleaner village will result; in another an interest in building a church or repairing one that has fallen into disrepute; in another a decision to provide a library for the use of the young folks—this in the community as a whole, without mentioning the results in individual homes and minds and hearts. Consequently there is every year a great increase in the number of people who are willing to help out on vacation schools in such frontier territory, in coal mining camps and mill villages.

A D. V. B. S. in Bulgaria

These schools are really most interesting for the superb way in which the teachers are able to rise above difficulties in the way of lack of equipment, initial indifference on the part of the people, and insufficient help. We have a report of one school this year which was conducted in a log cabin, minus windows, doors, or any permanent seats except rough unplaned logs—without music, blackboards or any equipment that the teachers could not carry into the valley each day. But there *was* enthusiasm and love for the children and a profound belief in the benefits to be derived from the program.

On the other hand, the past year has seen vacation schools conducted in more ideal surroundings than ever—special buildings erected by the churches to house their programs of religious education; with an entire floor for each department, with separate rooms for the boys of each grade and the girls of each grade; with pianos and pipe organs and highly trained specialists for each feature of the work. And it would be impossible to say which kind of school was proving the more beneficial, from the standpoint of eternal results in the Kingdom of God.

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A MORE varied program of promotion was carried on this year, also. The national district directors of religious

education of the Episcopal Church included the promotion of vacation schools as a part of their complete activity. The Southern Presbyterian Board of Publication issued several new pamphlets and a new system for keeping reports, which were very helpful. The complete series of text books of the Southern Baptist Church, gotten out under the direction of their national denominational secretary, for vacational schools found wide distribution throughout the South. In Canada the promotion of vacation schools was also included in the whole program of denominational leaders throughout the provinces—but there was a special increase in the Maritime Provinces.

Special mention must also be made of the very active and efficient promotion carried on by the Federations of Churches —some of whom not only train and supervise the teachers, conduct a city-wide program of publicity, and act as an overhead clearing house agency, but even provide the courses which are used by the churches in order that the work of the public schools and the Sunday schools of that particular city may be properly related to the child's summer program.

The American Sunday School Union has also very largely increased its use of the D. V. B. S. in its pioneer work in rural communities, so that the mental association which formerly linked the vacation school and the crowded, poorer section of our cities, must be withdrawn.

* * *

THROUGHOUT the country the problem of adequately trained teachers for the vacation schools was attacked more efficiently than ever. Special local institutes for the workers of a given city or community, as usual, predominated, but more than ever the demand for training for the whole program instead of only partial or specific training, and also the necessity for familiarity with vacation technique was recognized. Practically all the large denominational training schools included a course on materials and methods for the D. V. B. S., and the three International Training Schools, as well as the new western Slope School in Colorado and the Idlewild School in southern California offered this work, which was taken alike by those with experience and those who hoped in time to include a vacation school as part of the complete program of their local churches.

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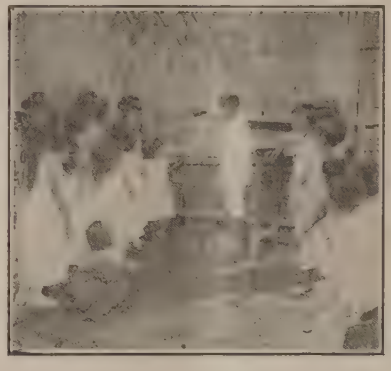
A D. V. B. S. in Mayagnes, Porto Rico

THIS YEAR has also witnessed an increasing number of churches which have included for the first season *one* department of a vacation school in their religious educative activities—making it available only to the children of one age group, and presenting a program as nearly ideal as possible. The second year these churches add a second department, and in the third or fourth year complete the organization of the entire vacation school,—thus gradually building up a demand for a permanent summer program and acquiring a corps of specially trained teachers.

While the development of the D. V. B. S. movement in the United States and Canada was characterized by this enthusiastic but normal progress, the reports from other countries and from the missionary fields of the church have all the fascination of pioneer work. A report from Porto Rico, for example, says—"D. V. B. S. are magic letters that conjure up a world of happy busi-



Reviewing the Lesson on Joseph's Coat of Many Colors, in a D. V. B. S. in Santa Maria, Philippine Islands

ness. I wish you could have seen and heard us trying to learn the books of the Bible—for in Spanish some of them are real tongue twisters. Of all the songs we learned, "I'll Be a Sunbeam for Jesus" was the favorite. It has become public property and you can hear it sung and whistled and played on the guitar at all hours of the day and night. And while we were teaching the song we tried to teach the message it bears. It is hard, so hard it is almost unbelievable, to get into the minds of the people that Christianity is something to live by day by day, and not a ceremony put on for feast days and Sundays. We teachers worked hard and are glad it is over, but next year we will be like the children—there before breakfast—for no matter what the D. V. B. S. is back home in the States, here it is all the rage."

* * *

IN BULGARIA, where the first D. V. B. S. was held last year, the movement has spread in spite of the fact that it is almost impossible to secure the necessary financial support in the different localities, since the people are accustomed to attending the Greek church which is supported entirely by the State. This year a teacher training course was offered and a special demonstration school conducted in Sophia, the national capitol. In Korea and Japan, through the representatives of the World's Sunday School Association, there was some progress made in working out a native curricula, and the number of schools was greatly increased. The complete reports, however, are not yet in.

In Mexico, through the cooperation of the Southern Presbyterian Church and the International Association of Vacation Schools, a special Secretary has been secured to undertake the production or translation of text books, the training of teachers, and the promotion of vacation schools in the local communities. In this connection it should also be reported that the vacation school among the Mexicans in Texas increased greatly. Most of these schools conducted a training class for older girls in connection with their regular programs, and a great many of these girls are already planning the schools which they will conduct when they return next summer to their own churches.

In South America the National Sunday School union has been doing some promotion but has chiefly concentrated on the problem of procuring proper literature and conducting a training Institute preparatory to a campaign of intensive promotion next season.

In France the McAll Mission used the vacation school program instead of their usual daily activities, and reports that the experiment was a great success and will be repeated next year. Small beginnings were made this year in Africa, Egypt, Burma, and Ceylon, while in Australia, where some schools have been held, a permanent teacher training institute is being planned.

* * *

THE ANNUAL conference of vacation school workers is being planned for Monday, November 30th, in connection with the meeting of the other Professional Advisory Sections and the Committee on Education of the International Council of Religious Education. Full details of the program will be announced later, but the question of a survey, to be made next summer under the auspices of the Council's Department of Research, will be quite fully discussed, so that those who do the work in the local field may have some voice in deciding upon the relative importance of the facts which will be secured through the survey, and the way in which these findings can be of most benefit.

DO YOU LOOK

1. Upward for Guidance and Inspiration.
2. Inward for Growth and Determination.
3. Outward for Opportunity and Service.

THEN READ

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

WHAT INTERMEDIATE BOYS THINK OF THE CHURCH SCHOOL

By E. Leigh Mudge

A MAN ONCE entered an editorial office and said to the editor: "I hope you are carrying out those ideas I wrote you about the other day."

Said the editor: "Did you meet the office boy with a wastepaper basket as you came in?"

"Yes," said the visitor.

"He was carrying out your ideas."

The wastebasket is an absolutely necessary article of furniture but it is possible that we may carry out too many of our educational ideas in this fashion. We go to institutes, we read books. we study the theories and methods of religious education and then we slip easily into the familiar grooves and fail to apply the principles we have learned.

A wastebasket is a good place for the ideas that have been thoroughly tried and found wanting, but if all our ideas of progress go to the wastebasket, progress itself goes to the wastebasket. In this time of the world's need of constructive thinking it is supremely important that ideas shall be put into practice, that promising principles shall be tried out, that education shall not be a self-satisfied repetition of the doings of the past but a conscious attempt to develop a better future.

Now how shall we go about it to put our ideals of religious education into effect? What are the practical, concrete possibilities in our work? Of course we might discuss the problem of our ideal curriculum and the things that we hope to do in the distant future, but let us confine ourselves to the discussion of the practical right-away things we can do in the interest of better trained boys and girls.

A. R. Pierson of Chicago, recently questioned one hundred intermediate boys as to what they thought of the Church school, telling them that they might feel free to express their opinions, as their names need not be signed. One question was this: "What do you think would improve the Sunday school?" Among the answers were these nine criticisms:

"We should have songs that connect with the lesson."

"Each class should have a separate room."

"There is too much 'apple-sauce.'"

"Sunday school would be a whole lot better if the teachers knew more about the lesson."

"Each person ought to pay dues, instead of giving whatever 'they' want to."

"We ought to have more parties."

"More study and less singing."

"Have more songs led with a lot of pep."

"Have lessons that mean more to us now."

This cannot be termed a comprehensive list of criticisms of the Church school; they do not represent the thoughtful judgment of trained educational workers; but it seems to me that these statements from intermediate boys contain some practical suggestions and incisive criticisms which it may be worth our while to consider. Let us discuss them one by one.

Songs and Lessons

We should have songs that connect with the lesson. It is interesting to observe that these boys appreciate the significance of appropriate elements of worship and expression. Many songs that are sung in our Church schools are neither connected with the lesson to be studied nor with the topic of the worship service. Sometimes they are good songs inappropriately used. At other times they are songs which are utterly inappropriate to any service of worship. Some of these songs which are used in the intermediate departments of our schools or even with younger children are songs expressive only of adult emotions. Some songs are appropriate only for the sinful and penitent man or woman. Some songs are dependent for their significance upon the development of adolescence and are inappropriate for children. Some songs are utterly out of harmony with our belief in God's goodness and love. Some songs are silly and sentimental in their language, and many of the songs which are used in our schools are attached to utterly unworthy music. Jazz is not regenerated by being attached to Sunday-school songs. There should be, in every school, a supply of song books adapted to the needs of the pupils, the song book which is appropriate and proper. An evangelistic campaign among the adults of your church will, in all probability, use songs poorly adapted to the needs of boys and girls. It is not beyond the practical possibility of any school to secure hymn books which contain real poetry, wholesome and beautiful religious expression, coupled with music of high order, the sort of music which children and older people love to sing if they learn it well and have the right sort of leader or director. One of the first practical things which we can do in improving our school is to pitch out-of-doors the silly, senseless music, if such we have, and secure music which is wholesome, dignified and conducive to worship.

Separate Rooms

"Each class should have separate rooms." A considerable proportion of the boys whom Mr. Pierson questioned indicated this as a possible improvement. Boys and girls of the intermediate years go to public schools where the grades, if not the classes, are in separate rooms. The public school world has learned that, at least under present day conditions, the little red school house is educationally inadequate. In the days of the childhood of some of us the red school house offered our only chance for an education. Because of what it did for us we appreciate it; but a little retrospection will bring to mind the difficulties under which we spent those early years. Our teachers were busy from morning to night with brief and hurried exercises which we called recitations. They supervised our study very little, if any. We went over and over the same books and the same lessons. Eventuallly we learned to read and write and cipher. We learned the rudiments of a number of useful sciences, somewhat impractically jumbled with other matters which have never been of much value to us. The little red school house had its place and represents the honorable and difficult labors of a multitude of old-time school teachers. In our day we have come to see that a public-school teacher cannot profitably oversee the work of eight different grades and twenty different classes, so we are developing consolidated schools in our rural districts which give the country boys and girls opportunities somewhat comparable to those of the young people in the city. The Church school could once be said to have had a similar provision for the training of its children, putting the entire school into one room which represents not the eight grades of the public schools but the entire age range from infancy to old age. Perhaps an ambitous teacher has contrived by some means to take the children of her class into her own home or into some separate room in the church, but we still have a great number of churches with no provision for separate rooms for the pupils. Now the pupils themselves are beginning to ask for separate rooms and if we are to make the Church school educationally efficient, we must, so far as possible, satisfy this desire. What can a teacher or a class do in the midst of a hubbub of competing voices? "But," you say, "ours is only a little church; it has no rooms for its classes and we must make out with such equipment as we have." In the case of many teachers this is true, but what we can do is to study our problem, to isolate our classes from one another as far as possible, and to work with all our might toward the proper equipment of our Church school with such rooms and such furnishings as are needed for efficient work.

"Apple Sauce"

There is too much "apple cause." Being somewhat unfamiliar with the juvenile slang of our day, I asked a friend the definition of "apple-sauce." She said,

"Apple-sauce is something with a rather flat and uninteresting taste, something sweet without the spicy flavor which makes food interesting. It is a good food, a wholesome food, but not a sufficient diet in itself. It does not contain a very large proportion of vitamines." Not every slang expression can be analyzed in this fashion but perhaps the thought in the minds of these boys is something like this: the teaching in the Sunday-school is many times uninterestingly presented. It is not active and practical but is rather flat and uninteresting. It has the sweetness of sentimentalism, which does not appeal to twelve-year-old boys. The last place in the world to find sentiment is in such a class. In fact, children and young people as a whole do not enjoy sentimentalism. The adolescent boy or girl becomes decidedly sentimental but is likely to abhor sentimental expressions. The sentiments are developing but they are often unexpressed. If they do find expression it is in words which seem to them and to us awkward and unnatural. Much of our Church-school teaching is in terms of developed adult sentiments and should be very carefully examined before being applied to adolescent boys and girls. What they wish and need is not apple-sauce but real food. It is practical teaching, interestingly and enthusiastically presented.

The teacher should be an enthusiast for righteousness, for a Christian character, for those active virtues which appeal to energetic and idealistic youth. Apple-sauce consists of platitudes or pious expressions which are not adapted to the educational needs of our boys and girls. They need the positive values of what may be called the vitamines of religious educaton. They appreciate the combination of the bitter and sour with the sweet which makes all food interesting. It is the beauty of reality which these young lives are seeking and this means a varied diet in foods for our bodies. There are three vitamines or food constituents essential to health. These are designated as vitamines A, B and C. A deficiency of any one of these vitamines may result in disease. The vitamines of the moral and spiritual life are equally varied. Our teachings must involve many elements. In order that these elements may all be properly assimilated we must have a skilled teacher, as far as possible a trained teacher, certainly a sympathetic and friendly guide. It is the task of a skilled teacher to stimulate the spiritual development of our boys and girls by the process which is called in the New Testament "rightly dividing the word of truth." When a child comes to the table he does not inquire what vitamines are present in the food which is before him. He is obliged to depend for the wholesomeness of his diet upon the cook who has prepared the food. Similarly, in the Church school a child does not inquire whether the mental and moral and spiritual food prepared for him is wholesome or unwholesome. He is obliged to depend upon the teacher: and the teacher's judgment, careful and well trained, is an absolutely vital element in religious education. It is easy to furnish our pupils apple-sauce, sentimental stories, impractical and ill-adapted teachings. It requires a wise teacher to select the right kind of material, spice it in the proper way to the appetites of her pupils and give it in the right proportions.

Informal Teachers

"Sunday school would be a whole lot better if the teacher knew more about the lesson." Trust our junior-high-school boys and girls to find the weak spots in our religious education work. Why should boys and girls go Sunday after Sunday to a school where the lesson is clumsily taught, where a Bible story is read without understanding, where questions are asked and answers uncritically accepted? Do you think you can fool the boys and girls? If you are uninformed regarding the lesson which you are supposed to teach they know it and they are not interested in watching your clumsy attempts to learn something about the lesson during the class period. Certainly the only interesting teacher must be the prepared teacher, the teacher to whom the lesson is familiar, who has studied sufficiently so that she knows the problems that it presents. Knowing its problems she can set her pupils to working these problems out. But about the most unprofitable exercise I can imagine is the Church school recitation conducted by a teacher who has not prepared the lesson in any adequate fashion. A public school teacher, in a well conducted school system, is not only expected to know the subject matter of a given lesson but also to know what she expects to do with that lesson, what the purpose of the lesson is, what aim is to be recognized in teaching it, what she is trying to do during the lesson period. We cannot afford to be any less alert to the opportunities which these brief class periods of ours afford. We must know what we are going to do before we begin. If we aim at nothing we hit what we aim at.

THANKSGIVING

By John Power

For fertile soil and kindly skies,
For fecund seed, for strength and skill
To sow and harvest the supplies
Which now our bursting garners fill,
We give thee thanks, O Lord.

For daily grace through daily prayer,
For daily aid in daily strife,
That we have been allowed to share
The Wine of Heaven, the Bread of Life,
We give thanks, O Lord.

For every wise and holy thought,
For all of worth that we have won
For every kindness we have wrought,
For every kindness to us done,
We give thee thanks, O Lord.

For faith—of all thy gifts the best,
The vanquisher of worldly care,
For peace amid the world's unrest,
For hope amid the world's despair,
We give thee thanks, O Lord.

Ours is the pilgrim's changeful lot:
Let light or gloom fall on our way
May we press on and falter not,
Till in the land of fadeless day
We give thee thanks, O Lord.

Giving Money

"Each person ought to pay dues instead of giving whatever they want to." This seems to me the early adolescent protest against the fussy and poorly planned methods of taking collections. The giving of money through the Church school ought to be a distinct part of our educational procedure. In too many cases it is the custom of boys and girls to be provided with a small coin to put in the collection. Many times this collection is so timed that it breaks into the other important work of the class. The boy who suggested that the members of the class should pay dues probably thought that it would be a more dignified and worthy way of giving to expect a certain sum from each one, collect it quietly and go on with the work of the class than to disturb the class session with the usual collection. Certainly boys and girls should have an opportunity to give out of their own money for the school and the church and for any worthy objects which are supported through the church and the school. The best practice seems to me to be the inclusion of the Church school in the budget of the church so that its current expenses are paid from the church funds as part of the educational functions of the church. Then there should be an opportunity for the boys and girls to give intelligently to the unselfish causes which are supported by the church. Many children do not know what becomes of the money which they put into the Church-school collection. If they are aware of its destination they know that it goes for the payment of the expenses of the school. It is to buy lesson text-books and papers and such necessary supplies. It is an activity which centers in the school itself, in their own needs. They are simply paying for the things which they themselves use. In many schools there is no opportunity for the boys and girls to learn the needs and give to unselfish causes. Their fathers and mothers contribute to missions, to local charities, to Near East Relief, to a great many humanitarian funds but the boys and girls themselves contribute merely to the needs of their own school. Where this is the case, a great opportunity for religious education is being lost. Our boys and girls should learn the meaning of foreign missions

in terms which they can understand and should have an opportunity of putting their knowledge into practical effect by giving for the needs of foreign lands. The many local charities and more general humanitarian causes should become familiar to our children and they should have an opportunity to contribute to them. The idea of class dues may not be the best, since it implies the giving of equal amounts by all of the pupils, but the practice of giving money should be an important part of our educational work.

Social Good Times

We ought to have more parties. I do not know how many social affairs this particular group of boys have an opportunity of attending or what is their need for additional social gatherings, but it is possible that they feel the need of meeting together as a group, with their teacher, more frequently. Certainly the teacher who sees her pupils only during the weekly hour of the school session has little opportunity to become acquainted with them, to realize their individual needs and give them the individual help, encouragement and interest which are needed. Let us remember that our boys and girls are social gatherers. They will congregate somewhere. We should provide, as far as possible, wholesome meeting places, social gatherings adapted to their interests and needs, so that we may become better acquainted with them and may be of increasing help to them. Certainly every teacher should make some provision for meeting members of her class during the week, and this also is another practical thing which we may do. This does not require an additional building; perhaps it means opening the doors of your home to the boys and girls of your class; perhaps it does mean a certain invasion of the precise niceness of your furniture, but it is worth doing. If it is worth while to teach a class it is worth while to get the members of your class together for occasions of recreation and better acquaintance during the week.

Supervised Study

More study and less singing. Evidently some of these boys had the good practical idea that some part of the time of their lesson period should be devoted to the lesson, that there was work to be done as well as play. It is easy to lead boys and girls to singing lustily a longer part of the time than is best. Your lesson period is something more than a song service. Whatever you sing, even the best songs, may be overdone. I have sometimes listened to the leaders of song services who have urged people to sing certain songs over and over again until all were thoroughly tired of them. Perhaps it looked like enthusiasm but, at least to some of us, it was a wearing process. In many cases the songs which are repeated are songs which are not worth repeating, while the more significant and worshipful songs are neglected. A study period should be devoted to study. In many cases we do not secure home study for our Church-school lessons. If the lesson is not studied at home it must be studied in the school and the teacher must be the leader in what the public school teacher calls supervised study. She must set her pupils to searching out the solutions of the problems presented by the lesson. She should be skillful enough to suggest the most vital problems and lead her pupils to an interested participation in the working out of these problems. Led by an enthusiastic teacher, boys and girls like to think, to apply their keen minds to matters which seem to them worth while. We must select our problems, we must choose those which are interesting and significant to our pupils and then we must trust them to feel a keen interest in attacking the problems which they understand and which seem to them important. Boys and girls of the teen age are not interested in make-believe problems. Their fairy story days are gone. You can interest them, however, in the real vital, problems of life as they know it today.

Virile Music

Have more songs led with a lot of pep. This seems out of harmony with the preceding criticism. It may indicate boys in different classes or with different attitudes toward the problems of the same group. It should be remembered that there are all temperaments to deal with, that one program will not equally suit all our pupils. It may be said in general, however, and quite in harmony with what has been previously said, that singing is largely a matter of leadership. Boys and girls love to sing but their singing must be led, it must be unified through a leader in order to be of great interest to them. It is not necessary for a song to be a silly jingle in order to interest a group. There are refrains that lend themselves to enthusiastic repetitions without being similar to college yells. There is something to be said for the "Glory, glory, halleluiah" in Julia Ward Howe's hymn, but too many "Glory, glory's" or too much use even of exclamations derived from the Bible may be unwise. Certainly the sentimental suggestions of some of our songs, with a love imagery which is not wholesome for children, is undesirable in Church-school music. I am more and more convinced that boys and girls may be led to sing really dignified and quite worshipful songs. They will also enjoy the thrilling, vigorous type of good music which appeal to their own emotional life in a wholesome way. Let us not select our songs or our song books uncritically. Our country spends millions of dollars annually upon the musical training on our boys and grls. We might well give more attention to the type of singing which becomes associated in the minds of our children with religion and worship. It seems to me vastly important that our children be spared the crude and repulsive imagery which appears in some of our current songs and be given instead a high type of songs with good literary and musician workmanship and adapted to the needs and interests of boys and girls. Such songs are not as plentiful as the abominable cheap substitutes but they are to be found and the conscientious leader of childhood and youth should seek for them diligently.

Meeting Life Situations Now

Have lessons that mean more to us now. There is an old theory involved in this criticism from these intermediate boys. Should we train our boys and girls with reference only to the information which we think they will need in adult life, or should we train them to meet the situations of the present? It is the increasing belief of educators that the best training for the future will be that which best adapts our boys and girls to the problems of today. Of course we must keep the future in mind. We are training these boys and girls for citizenship, for the responsibilities of adult life, but we can so train them to best advantages by giving them responsibilities, by setting before them actual present-day problems and by training them to meet the temptations and practical questions of their present-day life. It is our work by means of all the religious sanctions and moral impulses which can be utilized to train boys and girls in character. Our task is not far different from that of the public school, although the public school has its peculiar limitations which we believe can be offset by our work. It is the work of schools to develop character, to stimulate wholesome habits and attitudes, a sense of responsibility a sense of obligation to God and to one's fellow men, a consciousness of divinity in the world and a spirit of participating in the moral and social problems which the world knows. It is not the complete task of the public school to teach arithmetic. It is more nearly its task to develop students of arithmetic,—to develop in boys and girls a desire to master

United States Supreme Court

Excerpt from Decision in the Oregon Case

The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations.

arithmetic, to make it of service to them, and through them to others. Thus it is not the task of the Church school merely to familiarize our boys and girls with the Bible, important though that may be. It is our task to develop in our boys and girls an interest in the Bible, a love of truth, an enthusiasm for righteousness, a spirit of service and devotion to God and His people. It is important that we bring our teaching to the level of our pupils' needs. Lessons about the ancient Hebrews, if they are merely discussions of the historical acts of an ancient people and do not react upon the life problems of boys and girls, are of little value. A skillful teacher, however, can find in the history of the ancient Hebrews a vast number of situations and problems which are of universal appeal. They are not the same problems as those of our boys and girls, but they are sufficiently similar to be suggestive. If they are not skillfully used, merely as so much ancient history consisting of facts to be learned about an ancient people, there will be thorough warrant for the criticisms presented by these boys, but if the stories of ancient people are modernized, interpreted into the life of present-day boys and girls, translated into the common experiences, temptations and disappointments and aspirations and faith which boys and girls may experience in their everyday life, the material which we are teaching will glow with vital meaning. Certainly, every lesson should have a definite meaning and value to the boys and girls today.

We have discussed nine bits of criticisms, not from teachers or educational scholars, but from the pupils of a Church school. To my mind these are incisive and significant criticisms. The answers to all these criticisms involve a church which takes its educational responsibilities seriously. Many excellent teachers are hampered because they do not have the determined coöperation of a sympathetic church behind them. In order to do well the great task which is set us to do we must have the backing of sincere conviction. Training the young people in religion and morals is our chief task, one which cannot be relegated to the left-overs of equipment, time, money and effort.

Then we must have, as the chief single requisite for carrying on our work, devoted and intelligent teachers. Devotion is the first essential consecration to the task of leading boys and girls in the Christian life, but intelligence and training are essential that devotion may be properly utilized. With all our effort and service there is vastly more to be attained before the Church school of our land becomes real educational institutions. We have studied the problems of religious education; we have attacked them in some spots; there has been a great deal of zealous and thoroughgoing work accomplished, but the great task remains to be done. Religious education must be put upon as solid a footing as public education. We must have as well trained teachers as the public schools, and this means such a program of teacher training as most Sunday-school workers have never dreamed of. Give us an adequate program of teacher training, give us a sufficient supply of trained teachers, and the Sunday-school will be made not only an efficient institution but one which will interest boys and girls of all ages. The degree of interest in poorly equipped schools, taught by poorly trained teachers is a perpetual amazement to me. It does not seem to me at all strange that as soon as boys and girls reach the age when they begin to be independent and will no longer go to the school because they are told to, without a murmur, the records of attendance in most of our schools drops rapidly. A policy of thorough teacher training will do much to remedy this condition. Intelligent teachers, trained for their task, hold in their hands the solution of the problem of adolescent losses from our Church schools.

MY PERSONAL IMPRESSIONS OF YOUNG PEOPLE

By William Ralph Hall

ONE MAY GET impressions from many, many points of view. To be fair to my readers, I must try to make clear the point of view from which I get my impressions. My time is devoted to religious work with young people. I come in touch with hundreds of young people in my visits to churches and conventions, through institutes, and from participation in numerous summer conferences. Most vivid are the summer conference impressions, for there I share the activities of the young people all day long for several days. We worship, study, fellowship, serve, and play together. The young people from whom I get my impressions constitute a rather unusual group. First, they are largely the young people of the church. Second, they are considered by the churches from which they come to be leaders, or potential leaders for the most part. Third, my impressions come, not out of the everyday lives of these young people at home, but out of the rather unusual experience of a week of work and play in a religious conference away from home. Therefore, my impressions are from a rather narrow point of view, gleaned from contacts with a rather special group and out of a rather unusual environment. Nevertheless, I am convinced that the young people in summer conferences express fairly well the average young people in their everyday environment and activities

FIRST. Young people are anxious to establish and to maintain high ideals. They want to do this, not especially because their fathers and mothers have, not especially because the church recommends them, nor because they feel the largest personal return comes from these convictions. They believe in them. Get them to express their convictions deliberately and thoughtfully and it will be revealed that they have given Jesus Christ a real place in their thinking in this matter. The result is that He has a great place in their lives, and has been the source of their Christian ideals. Christian character has its value in their estimation, and mindful of the difficulties, to some extent, and of their weaknesses, their goal is determined. Young people are not cowards, nor quitters, in the majority of cases, and they are maintaining ideals well. If you are anxious to determine the attitudes of young Christians in this respect secure a thoughtful discussion of what standards they would put down as regards the home, school, business, play, etc.

* * *

SECOND. Young people have a conviction that Christianity that is worthy of the name must be effective in all of life's relationships. They do not believe in, and will not tolerate a Sunday mask. Inconsistencies in conduct are not easily passed over. Balance has come to have a large place in their thinking. Thousands of physical examinations have been taken, results carefully studied, and efforts put forth to give balance to physical development. A balanced course in school and college has been emphasized. Balance has come over into everyday life from the point of view of Christianity. One who takes fair play as a principle must manifest it in the class room, on the athletic field, in the shop, and office. One who talks Brotherhood must make Brotherhood real in all of life's relationships.

* * *

THIRD. Young people are responsive to sympathetic, straight-thinking, adult leadership. They are willing to work with and to follow the suggestions of those adults who are laboring to make Christianity a vital factor in the lives of the young people. A group of about ten picked leaders from two hundred young people in a summer conference had been given a task to perform for the older group. No adult supervisor was assigned, no quiet hints were given. They met, talked things over a little while, then voted that some adult be requested to advise with them. "Why an adult?" was the question. The answer came, "We want to do a good job and we want the advice and judgment of some one more experienced. We'll do the work,—but we want advice."

Typical, it seems to me. Do they follow all adult leadership? Not at all. With rather rare exceptions they follow the adults that are worthy of being followed and break from those whose leadership would not command the support of constructive adult workers with young people. Hundreds of young people gathered together in summer conferences recognized the necessity of standards of Christian conduct during conference days. These standards were usually suggested by adults, talked over with the young people, and agreed upon. They were not the standards of "Do as you please"—they were standards that made the everyday activities of each contribute helpfully to the best interests of all in the light of Christian unselfishness. The young people responded,—not because they felt they must,—but because they had confidence in the adults working with them. At the same time I am convinced that the young people considered the suggested standards were sane and necessary to the personal satisfaction of the whole group. Young people have not issued the decree of banishment to all adults in the development of their Christian ideals and activities, and in the young people's work of the church.

* * *

FOURTH. Young people who are concerned in the building of Christian character and in making Christianity effective in everyday life, know that tney must give time and thought and talent to equipping themselves for the task. Last summer, in Presbyterian Summer Conferences, young people took out of the vacation period the equivalent of twenty-five years, of three hundred and sixty-five days, and twenty-four hours a day, and devoted those twenty-five years to definite construction periods of preparation for Christian leadership. Probably a similar number attended other than distinctly Presbyterian gatherings. In addition, they included many other activities, social, recreational, etc., that are normal to such a program. Young people of other communions did likewise. It is my impression that young people are far more anxious and willing than we grant, to give time to equip themselves for worthwhile leadership in the church, community, and world

It was the last day of a summer conference; classes were over, notebooks had been turned in, and a bunch of fellows were discussing the days together and suggesting changes in plans for the future. Most suggestions were minor,—one was especially significant,—namely, that more time each day be set aside for preparation for classes. There were already two such periods in the program. The case cited is but one of several like suggestions from different sources.

* * *

FIFTH. Young people leading in church activities are not fogged in vision; they are not experts in camouflage, they want to think straight, be straight, and hit hard that which is superficial, two-faced. Considered day after day, they are essentially wholesome in their fellowship one with the other. Young men and young women are together, in classes and meetings where they discuss life problems sanely. In athletics, social activities and fellowship, they are associated one with another, and in all these they maintain that wholesomeness that is very encouraging. Of course, there are exceptions,—but they are so unusual they are very conspicuous.

* * *

SIXTH. Young People are loyal to their church. On the whole, they have received their Christian nurture in a large part through the church. They count themselves a part of the church, they are active in its work and intend to remain within her doors to make her a vital influence for good. Of course, they will quite eagerly take up the task of Christian leadership in the community under auspices that express the united efforts of many churches. They see weaknesses in the church and they say so. But you can count on the young people to stay by and help make things go in the average church.

* * *

SEVENTH. Young People are concerned about their life work. In making their choices all haven't made money the first consideration and service to humanity the last. There is only one conclusion to reach when quite outside any inspirational meetings, quite apart from any special appeals,—young people express a desire to put themselves on record as choosing the ministry, missions and other forms of full-time professional Christian work, as their life work. The spirit of self sacrifice is still a vital factor. The numbers of such have not been dwindling within the last few years. Of such, in the last two or three years, among the young people of high schools and colleges there has been an increase. Quite as significant are the very definite convictions that are often expressed by those going into the secular professions and into business to the effect that Christianity shall dominate their lives and their activities in this field just as completely as though they were giving themselves to professional full-time service. Life careers are being chosen deliberately in the light of one's ability to serve humanity in Jesus' name.

He Yet Speaketh

Superintendents and Boys

BOYS ARE often driven out of Sunday school by the methods of the superintendent and by too much "goody goody" talk. Many superintendents seem to feel that they must give pipe-organ talk to adults and jew's-harp talk to boys. The superintendent, in many cases, must come in for a large share of the blame.

Boys will not sit quietly in a dead, listless Sunday school that is carried on by changeless routine. They want things that appeal to them, things they must look up to rather than look down to. The songs are often disgusting to the boys. "I am Jesus' little lamb" may be all right for the tiny tots, but the fourteen-year-old boy does not take to that kind of hymn to any alarming degree. He knows he is not a little lamb and he resents that statement.

Superintendents oftentimes outrage the Sunday school, and especially the big boys, by allowing every visitor to talk to the "dear children." The story is told of an incident of this kind, when a man well along in years asked the privilege of talking to the pupils and it was granted. As he began to talk he began to whine and cry. One boy said to another, "What is the old duffer crying about anyhow?" "Aw," said the boy, "if you had to talk and had no more to say than he has you'd cry, too!"

Of course the boys ought to go to Sunday school, but many of them are not there because parents, Church members, Sunday-school superintendents, are partly responsible.—*Marion Lawrance in My Message to Sunday-School Workers. George H. Doran Company, New York.*

OPPORTUNITY

WELL-ESTABLISHED FIRM with a product world most needs is preparing for expansion. We need a man between 25 and 35 who has the ambition, initiative and energy to work into a position of manager. Should make $4,000 to $6,000 per year while preparing for promotion. Applicant must be Christian (Protestant), with college education, character and ideals the very highest; must be interested in humanity, love people and have genuine desire to help make the world better. Personal interview desired. Confidential. Write fully.

W. A. POTTENGER

2301 Prairie Ave., Chicago, Ill.

FOLLOWERS OF THE STAR*

A Christmas Pageant

By Edward R. and E. Ruth Bartlett

Participants in the Pageant

Isaiah
Three Magi
Five Shepherds
Mary
Joseph
Spirit of the Church
Two Heralds
Youth
Spirit of Education
Three Monks
College Graduate
Spirit of Healing
Red Cross Nurse
Visiting Nurse
Missionary Physician
Spirit of Democracy
Two Early Christians
Two Puritans
Spirit of Ignorance
A Group of Children of Poverty
Spirit of Superstition
A Group of Nations:
  Two—China
  Two—Japan
  Two—India
  Two—Turkey
Spirit of Hatred
A Group of Sorrowing Mothers
The Pageant Choir

Prologue

THE STAGE is bare, save for scattered boxes covered with stiff brown and gray paper, representing stones, some small brush heaps, and three broken columns of unequal height, suggesting the ruins of an ancient temple. Let one brush heap, near center, be wired and a light bulb concealed, covered with red crepe paper (not touching). The manger, likewise wired, should be placed at the rear center, and so concealed by heavy brown paper as to appear in this scene as a part of the rocky landscape.

The background should be a draped gray, dark blue, or dark green material. This will serve without change throughout the pageant. If the auditorium can be completely darkened, no front curtain will be needed.

Action: Stage and auditorium darkened. Isaiah walks slowly to left front of stage, and is more clearly revealed to the audience by an amber spot light.

Isaiah: And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of Jehovah!

(Voice, tenor or baritone, sings off stage the closing lines from "Arise, Shine, for Thy Light is Come"—James G. MacDermid)

Arise, shine, for thy light is come,
And the glory of the Lord is risen upon thee.
Arise, shine, for thy light is come!

(All lights out. Isaiah retires.)

SCENE I

The Magi Follow the Star

(Pageant choir sings softly stanza three from "Angels, From the Realms of Glory"—tune, Regent Square—beginning: "Sages, *leave your contemplation." At close, a dim amber flood light illumines the stage. Gaspar, one of the Magi, enters from the left, walking slowly as if exhausted, and seats himself upon one of the broken pillars. He takes a scroll from his girdle and studies it.)*

Gaspar: Full glad am I to reach this spot, that I may ease my racked body ere my companions come *(straightens up).* Yet were the hardships thrice as great, the quest were worth the cost. For we shall see the King! *(again scans the scroll.)* Here is the word of the prophet who foretold his coming. Here, also, the computations my brethren among the Magi made. Two great planets are in conjunction this night, and when the promised star shines forth, we move westward!

(Enter Melchior from the left.)

Melchior: Peace be with thee, Gaspar.

Gaspar: Welcome, thrice welcome, Melchior. *(They embrace.)* Knowest thou aught of Balthasar?

Melchior: He but tarries to see that the camels are safe—Ah, here he is *(enter Balthasar from left.)*

Balthasar: Peace be with thee, brothers. Surely the God of all Truth hath dealt with us in kindness, far beyond our merits, in that we are to see the realization of an ancient hope.

Melchior: Has thy heart ever questioned this revelation? What if the star should not appear?

Balthasar: His way is Truth, though we but apprehend it dimly. The star will appear. That we all believe this, is evidenced by the gifts we bear. What dost thou bring the king, Gaspar?

Gaspar *(sings)*:

Born a King on Bethlehem's plain,
Gold I bring to crown him again,
King forever, ceasing never
Over us all to reign.

Balthasar: Thy gift is fitting. And thou, Melchior?

Melchior *(sings)*:

Myrrh is mine, its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing, bleeding, dying,
Seal'd in a stone-cold tomb.

Balthasar: Thy insight is prophetic. And I too, will seek to honor him *(sings)*:

Frankincense to offer have I,
Incense owns a Deity nigh;
Prayer and praising, all men raising,
Worship him, God on high.

(As he ceases, the rays from the Star appear, slanting downward along the back draperies from upper right of the stage. The source of the light is not visible to the audience. The Magi rise quickly, lift their arms toward the Star and sing together):

O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.

(The choir may assist in this chorus; the entire hymn is taken from "We Three Kings of Orient Are"—Hopkins. The Magi pass off in direction of the Star. All lights, including star, turned off. Assistants quickly remove the pillars, leaving everything else as in scene I.

SCENE II

The Shepherds Follow the Star

(Let blue floodlights and the campfire be turned on, revealing three shepherds who have taken their places in the darkness just preceding this scene. Two are half-reclining on right and left of the fire, while the third, Nathan, sits upright immediately back of fire, looking intently to the left, into the night.)

Caleb: A strange night, Nathan.

Nathan *(at first unheeding; then stirs and turns slightly)*:

Eh? Aye, to be sure. 'Tis strange indeed,
Yon flock stands huddled as in a spell.
The trees stretch motionless. The very air,
Crisp, frosty 'neath the frigid stars,
Fills me with a nameless awe.

Levi *(rousing slightly)*: Thou art dreaming.
Be thankful there are no wolves about,
Our slumbers to dispel.
(He stands yawning and stretching)
The night is young; tomorrow holds more toil;
I'll bring fresh fagots, then bid all cares farewell.

*Copyright, 1925, by Edward R. Bartlett.

(Turns to go off left.)

Nathan: List! *(Starts to his feet. Caleb sits up; Levi pauses)*
Such strains ne'er filled our darkened hills before,
The sound of angels' voices could not stir me more.

Levi: I heard nought.

Caleb: I did. But 'twas the echo of our Reuben, singing down the dale. *(Levi moves off left; Nathan and Caleb resume places by the fire. Enter from right Reuben, a younger shepherd, singing):*

Come, thou long expected Jesus,
Born to set thy people free;
From our fears and sins release us,
Let us find our rest in thee.
Israel's strength and consolation,
Hope of all the earth thou art;
Dear Desire of every nation,
Joy of every longing heart.

(From "Come Thou Long Expected Jesus"—Wesley. Tune: Wilson)

Caleb: A glorious hope, Reuben. Nathan, here, caught the echo and found his soul enthralled.

Reuben: 'Tis nought. I love to sing. *(a pause)* Somehow, tonight the melody itself takes wing.

Nathan *(Turning eagerly):* Dost sense it too?
The stillness, like some strange spell upon the hills?
Would that some prophet might for us enroll
Some dim foretoken of this from his ancient scroll!

(Re-enter Levi with Nabad and Hur) talking earnestly.)

Levi: A crowd, you say?

Nadab: Aye, more. A fearful press.
Yon Bethlehem, just now is so o'erfilled
That Father Abraham himself, did he demand it,
A shelter could not find.

Hur: 'Tis said this numbering of our noble race by great Augustus
Is but added proof that soon we'll be enslaved.

Caleb *(Springing up):* Slaves! Never!
Did not the great Isaiah, ages past,
Foretell the breaking of the yoke at last?
And there shall come forth a shoot out of the stock of Jesse
And a branch out of his roots shall bear fruit.
And the spirit of Jehovah shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of the knowledge and of the fear of Jehovah.
And he shall smite the land with the rod of his mouth;
And with the breath of his lips shall he slay the wicked.
And righteousness shall be the girdle of his waist
And faithfulness the girdle of his loins
And the wolf shall lie down with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.

(Instrumental music, softly—"List, the Cherubic Host" from "The Holy City"—Gaul. Gradual rose colored glow from right off stage. The shepherds group in amazement as they hear the angels sing—this may be done by choir—from the carol "While Shepherds Watched their Flocks"—Tate and Brady, Tune: "Christmas," stanzas three, four and six. At close of carol, the light from the Star blazes forth. The shepherds drop to their knees and the angel chorus sings the "Gloria in Excelsis"—tune: Old Scottish Chant.)

Hur *(As they arise):* Let us go even now to Bethlehem, and see this thing that is come to pass. *(All go off right, toward the Star.)*

SCENE III

The Star and the Manger

(During the arrangement of this scene, the choir may sing "O Little Town of Bethlehem"—Brooks, stanzas one and two. Stage auditorium dark. Assistants remove sticks and stones, with the covering before the manger crib, quickly. Mary is seated back of manger, Joseph stands, staff in hand, beside her. Lighting appears simultaneously (a) from Star, diffused by frosted or silk screen, (b) from manger, low candle-power bulb in asbestos case, and (c) at close of lullaby, a dim amber flood light. Contralto soloist sings "Away In a Manger" (Luther's Hymn) during this tableau.)

Voice *(Near front, off stage):* And it came to pass when the angels went away from them into heaven, the shepherds said one to another, Let us go even unto Bethlehem and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

(Enter from left, the shepherds. They first group in reverent adoration, then pass across to right rear of stage. Choir sings during this action, "As With Gladness, Men of Old"—Dix, stanzas one and two.)

Voice: And the Wise-men, having heard the king, went their way, and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child, with Mary, his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

(Enter from left, the Magi, who, after placing their gifts in reverence before the manger, withdraw to left rear. The choir sings stanza three during this action. Full floodlighting follows and choir and audience sings "Joy to the World.")

SCENE IV

Youth Follows the Star

(The following action takes place with the participants in the preceding scene forming part of the background. Isaiah enters darkened stage as in Prologue.)

Isaiah: Prepare ye in the wilderness the way of Jehovah;
Make level in the wilderness a highway for our God.
Every valley shall be exalted, and the rough places a plain;
And the glory of Jehovah shall be revealed,
And all flesh shall see it together;
For the mouth of Jehovah hath spoken it.

(He joins group in rear)

(Enter Spirit of the Church, with two Heralds, from left, crossing to right front of stage. Full lighting, except star.)

Spirit of the Church: What wondrous vision enchanted the prophet of old! And in the fullness of time, the star shone o'er Bethlehem's hills, and the highway of Jehovah was made plain. On that night, I, Spirit of the Christian Church, was born. King and peasant, Wise-men and shepherds, high and lowly were enthralled by the light of that star. And now, near two thousand years have passed. Who, who will follow in its light, leading others in its glorious pathway?

Youth *(Rising from his place in the audience; speaks resolutely):* I will, O Spirit of the Christian Church, if the task is worthy. *(Walks forward and mounts steps up onto stage, approaches Spirit of Church and continues):* Often have I heard the Christmas story, but never has the message of the Star stirred me so before. I will be frank with you. Sometimes I have felt that all this lay in the distant past, and that the Star has had little meaning for my day.

Spirit of the Church: Thy words are most welcome, O Youth, for you and your fellows are the hope of the world. Your sincere inquiry gives me confidence in you, and your doubt is readily understood. Many do not yet know what blessings have come to men in the light of that Star.

Youth: Can you tell me, Spirit of the Church?

Spirit of the Church: Better still, I will show you—not all, but some gifts most important. Herald, bid Education come.

(As first Herald goes off left, the choir sings "O Word of God, Incarnate"—W. W. How—Tune: Aurelia—stanzas one and two. Spirit of the Church, Second Herald and Youth take places at extreme right front of stage. The Herald returns with Education, followed by a Monk, two younger aids bearing ink pot, quills, a scroll and a large, thick book; a young college graduate in academic cap and gown. They approach the Spirit of the Church.)

Education: Long have I labored in thy service, Spirit of the Church, now obscurely, now in the open light of day. In the long ages when all learning seemed lost through the destructiveness of barbaric forces, I toiled in monastery and convent, keeping aglow the lamp of wisdom. Then came the day when men demanded the Holy Book in the common tongue. I made this possible. The

earliest schools in this fair land owe their beginnings to the religious zeal of those whose hearts were given to thee, O Church, and even today, thousands owe their opportunities for learning to schools which the church hath founded.

(Education group moves back, right side of stage)

Youth: I had not realized how much Education has accomplished through your aid.

Spirit of the Church: You shall see more. *(Turns to Second Herald)* Bring hither the Spirit of Healing.

(Herald goes off left. Choir sings "Master, No Offering Costly, and Sweet" —E. P. Parker, stanzas one and two. Herald returns with Healing, accompanied by a Red Cross nurse, a Hospital or Visiting Nurse, and a young man in tropical garb and helmet carrying a physician's case.)

Spirit of Healing: Mankind once gave no thought to the weak or ailing. Indeed, with careless cruelty, helplessness was derided and might was enthroned. Then the Christ was born. Slowly men learned the lesson of kindly ministry to the suffering, until today the whole world is brought more closely together in the self-forgetful service of these messengers of mercy.

(The group moves back, slightly to left of the manger.)

Spirit of the Church: One other gift of Christianity will I show thee, O Youth, though many more remain. Herald, summon the Spirit of Democracy.

(Choir sings "America, the Beautiful" —Bates, stanza two, as Herald brings Democracy, followed by two Christians of the New Testament Church and two Puritans.)

Spirit of Democracy: Scarcely had Jesus completed his earthly mission, than his spirit brought forth in others the desire to order their lives for the common good. Then strife set in, with selfishness and greed, until it seemed that brotherhood were lost to view. So it was for centuries. Then to these shores a band of Pilgrims came, who in the name of God, made a compact, recognized throughout the world as a true foundation of democracy. And when this spirit prevails over all nations, its source will be in One who came with a message of peace and good-will.

(Group moves back to left of Spirit of Healing)

Youth: Spirit of the Living Church, if these are the benefits which have come from the message of the Star, what yet remains? Is there a place in which I may serve?

Spirit of the Church: Listen! Even now I hear the tread of little feet, bearing bodies weighed down by poverty and toil. Their leader is Ignorance. Think you the Star's message has come to these?

(Choir sings "Where Cross the Crowded Ways"— North, stanzas one and two as a group of ragged children, led by Ignorance, pass down the right side aisle of the auditorium, up onto the stage, and off at opposite side of stage. Ignorance may show fear of Education as she passes. Youth standing beside the Spirit of the Church, watches intently. Lighting should dim slightly with each succeeding group, or else use dim amber flood light for this action.)

Spirit of the Church: Superstition still controls many lands, causing life to be held cheaply if only the gods be satisfied. They have not heard of the Star.

(Choir: "From Greenland's Icy Mountains"— Heber, stanza one. Down the left side aisle comes Superstition with girls representing China, Japan, India and Turkey, two for each country. Superstition reacts spitefully, in pantomime, to Healing. Red flood light for this action.)

Spirit of the Church: Need I call your attention to the useless sacrifice of life and the spiritual blight attendant upon international hatred which breeds war? Can you not hear the wail of those bereft of loved ones? Does the Bethlehem Star shine upon these?

(Instrumental music "Elegy"—Massenet. A group of sorrowing women, gowned in black, some leading children move down either side or center aisle. They are followed by Spirit of Hatred, who recoils before Democracy as they pass off stage. Blue floodlight.)

Youth: It grows dark. These problems overwhelm me. I cannot see my way.

Spirit of the Church: Many have learned this before you, O Youth. This is why the Christmas story, though ages old, is forever fresh in the hearts of men. Only by the light of the Star can you help in healing these plague spots of the world. Come with me.

(Choir: "O Little Town of Bethlehem," stanza four. Spirit of the Church leads Youth to the manger where they kneel. Education, Healing and Democracy, with their groups, also kneel in large semicircle about Youth. As the song ceases, the Star shines out upon the group. Youth rises quickly, faces the Star with uplifted hands, profile to the audience.)

Youth: Where thy rays light the path, gladly I go,
Use me where'er thou wilt, to lighten earth's woe.
Thy Kingdom come, O Lord, wide circling as the sun,
Fulfil of old thy word, and make the nations one.
One in the bond of peace, thy service glad and free,
Of truth and righteousness, of love and equity.
Till rise at last to span its firm foundations broad,
The Commonwealth of Man, the City of our God.

—Frederick L. Hosmer.

(The kneeling groups arise; all sing, with choir and congregation: "O Come, All Ye Faithful.")

End.

Suggestions for Lighting

FLOOD LIGHTS are large boxes carrying a high candle-power bulb before which may be placed sheets of gelatin of desired color. A dish-pan mounted in a box placed on a standard is an easily constructed substitute. With one of these placed on each side of the stage, near the front, and moderate top lighting, all the effects suggested can be secured. A spotlight, placed in the rear of the auditorium, is an added advantage.

Success at this point depends upon having absolutely dependable assistants at the switchboard and lights, who are familiar with the lighting requirements of the pageant.

The Stage. If possible, the platform should be curtained on each side as well as in the rear, with openings near the front for manipulation of the lighting and near the back for entrance.

Music. A small choir or quartette placed sidewise to the audience at the front of the auditorium, can carry the musical part of the pageant readily. If lights are needed, they should be small and well screened. Clear enunciation of the words, and prompt attack whenever music is indicated, are the two most vital factors. Hymns found in *Hymnal for American Youth* or in church hymnals.

Costuming. Isaiah: Typical prophet's costume. Sargent's Frieze of "The Prophets" gives the best idea of the draping and arrangement necessary. Use only heavy materials, as others will not give the distinction and dignity desired. Dark colored velvet portieres give excellent results. Robes should reach the floor. Sandals should be worn. The head coverings are long and flowing.

The Magi: Loose robes reaching to floor, of dark, rich looking material. Portieres or couch covers may be used, particularly if oriental patterned. Head coverings should be turbans or large massive crowns. Sandals for the feet.

Shepherds: Let them wear brown tights, over which is placed a rough tunic of gunny-sacking reaching a little below the knees. No shoes.

Mary: Thin white full slip covered with a dull blue robe, girdled at the waist. White veil which comes well down over her shoulders.

Joseph: Light colored robe with long loose sleeves. The robe extends to the ankles. A blanket-like wrap of dark, heavy material may be fastened around the shoulders. Sandals.

Spirit of the Church: Long full robe of thin white material with flowing sleeves and draperies. Band around the head, set with a star.

Youth: In modern attire.

Education, Healing, Democracy: Similar to Spirit of the Church, save for the head band.

Monk and *attendants:* Rough, gray robes with hoods attached; girdled with a rope.

College graduate, Red Cross nurse, Visiting nurse: All regulation costumes.

Physician: Costume of missionary in tropics.

Early Christians: Similar to Joseph's costume.

Puritans: Typical dress of Pilgrim or Puritan.

Ignorance, Hatred, Superstition: Robes similar to those of Education, etc., only of black or very dark colors.

Children of Poverty: Sleeveless tunics to knees of rough dull material; soiled and ragged.

Sorrowing Mothers: Black robes with black head coverings.

Nations: China—Long trousers and short coat closing on right side with loops and buttons. Coat fastens up to the neck. Sleeves are long and straight.

India—White blouse for the undergarment; outer consists of cheesecloth, many yards of it, drawn tightly about the hips, wrapped again, the remainder thrown over the left hip up under the right arm, over the left shoulder, and the end thrown over the head.

Japan—Japanese kimonas with butterfly sashes.

Turkey—Loose baggy trousers. Upper garment is a bright colored mantle, a soft white veil should cover the face from below the eyes. The headdress comes low over the forehead, leaving only the eyes visible.

THE YOUNG PEOPLE'S TEACHER THAT GIRLS LIKE BEST

By Geneva Girls*

GOOD SPORT; very spiritual; with good explaining ability; wide knowledge of world problems; a good confidential person: (a) confides in you and you in her; a jovial person, always meeting the class with a good, clean story, incident, or at least something interesting to tell that will make every member laugh; very lovable.

Young in spirit, though not necessarily young in years; friendly to all; attractive in character; a thorough knowledge of the Bible and modern-day questions; sympathetic at all times; understanding; an influential character; a lot of "pep"; a personal interest in all.

Peppy; good sport; experienced; understanding girls of the *present*, not of her own day alone; tactful; inspiring; forceful; four-fold; ambitious; modern; educated.

One not too old; lots of pep and enthusiasm; one with personal interest in each girl; one that can hike, swim, play, talk, and worship with the girls; four-fold.

Pleasing personality; young or young mind; should have many interests; be a four-folder; enthusiasm.

She should be experienced; have a pleasing personality; should have pep; should be young (not over twenty-seven years); should not be all wrapped up in religious things, but should have some other interests; she should be a person that could be at Sunday class regularly.

Kind; instructive; have a knowledge of girls she teaches; have a knowledge of subject; strong character; lovable; Christian woman; use good English; do not preach a sermon; be a pal to the girls; an all around woman, or a four-fold woman; loyal to her job; gentle voice and good manners.

Strict and makes you get your lesson; good-natured; one that can make you interested when she talks to you; willing to help you with your troubles; one that has an interest in each one of the girls; not too young a teacher.

A jolly, young teacher who is full of pep and life and who really has the spirit of Christ in her; one who will enter into the lives of her girls and who can also go into sports with the girls; one frank and true and ever ready to help the girls.

Married; rather young; perfectly sincere Christian and teacher; thorough knowledge of subject taught; good education (college); loyal church member; refined and attractive; love and sympathy for girls; time to work for and with class.

Young in spirit; enthusiastic in her words; personal interest in pupil; one who plays fair with every one; sincere in her teachings; absolute knowledge of what she is to teach; interested in athletics; one who is interested in the young people outside of church as well as in; sweet disposition; a live personality.

One who is well educated; one who will cooperate; one who can be a girl with the girls; one who has teaching ability; one who is kind; one who is dignified; one who has a personality; one who is truly interested in the girls; one who is broad-minded; a booster; one with whom she can confide; a companionable teacher.

She is charming, tactful, earnest, has a winning personality, and enters into all forms of young people's activities wholeheartedly. She is well-educated, friendly, and easy to talk with. That is, you can bring problems of all sorts to her and talk them over frankly, and she'll give you the best advice she knows of. She is as near to an ideal woman as one can get, and tries to be as four-fold as is possible. She is eternally young and always looks ahead to bigger and better things in all times.

The first requirement she must be human, not painfully pious nor a "goody-good." She must be a peppy, good sport, live a clean, Christian life. She ought to be a person to whom you can speak frankly on any subject, and not betray confidences.

Lover of girls; spiritual, one who loves Jesus; one who understands girls; knows how to present the lesson; one who has had teacher training, who understands just what is expected of her; puts her heart into her work.

Teacher who is sincere; teacher who lives teachings in every-day life; sympathetic — understanding; enthusiastic; four-fold; untiring in interest for class as individuals and as a whole; practical experience; not too young—nor too elderly.

Knows the Bible; is sociable; delights in sports; respectful to all class members; does not use partiality; has good home surrounding; jolly; can be serious at times; is a four-folder.

Teacher who is older than the girls; one who understands girls and their problems; a woman who knows how to present the lesson clearly; pleasing personality; personal friend of each girl—companion; active, peppy, and full of fun; willing to aid in all difficulties.

One who is a girl with girls; one who can teach the truth; one who has had sufficient training to show tact and diplomacy; one whose life can be an example to her pupils; one who can be in sympathy too, but not overdone, of course, to those girls who want confidence.

Girls like a teacher who is interested in their ideas and who are not old and have the idea that the young people today are going to ruin. She must not preach every Sunday. Most girls like class discussions. A young teacher who likes to go on hikes and picnics and who can play baseball or anything else as well as her girls. She should be well educated and able to ask good questions. In other words, an all-around good sport.

Physically attractive; well-dressed and neat; not too high-brow, nor too low-brow (we have had two college professors; one simply pours out the dictionary to us; the other speaks in our own terms), but within her are ideals of soul culture which we try to live up to; full of vitality; willing to enter in on picnics and hikes; one who relates the lesson to our daily life instead of simply giving forth the lesson ideas; one who leaves room for questions and the clearing up of points.

Girls like teacher who is old enough to understand them, and yet young in spirit, ready to sympathize and enter into class activities with real, sincere enthusiasm. A teacher must know her material thoroughly, know the Biblical and geographical background, but most of all be able to draw out some important truths from the lesson which will help a girl in her every-day life. The teacher who does this by illustration, stories, examples from her own experience, scores high. A teacher, of course, must be a devout, enthusiastic Christian, whose Christ is Lord and Master of her life, and seeks to win others to Him.

One who can put across the Gospel truth without sugar-coating it first; one who understands young girls and knows all the problems that she has to

*These answers were given by girls at the International Older Girls' Camp Conference, Lake Geneva, Wisconsin, members of the Young People's Methods Class. Each paragraph is a complete answer as given by any one girl and is in her own language. The girls were given five minutes in which to write these answers. The Conference had a large enrollment of high grade girls.

face; the kind that is four-fold; who can take her girls on a hike or a picnic and be a regular young girl herself; one who can put over social gatherings that vary in form; one who keeps her dignity and reserve when it is needed, but when you want her jolly she is the lark of the group.

Likes girls; one who makes real pals with her girls; one who applies the lesson to every-day problems; one who is not too busy with other things; attractive personality; one who is an example for the girls in dress, actions, talk, one who has a lot of ability.

A teacher that has a good appearance, sweet temperament, and one who can take part in all kinds of sports and outings; one who is lively; one who has good reasoning power and shares in all troubles for help; one who can plan good times as parties, socials, etc.

The teacher I have now is the one I like the best. She is a kind, middle-aged woman, Christian to the core, considerate and ready to help at all times. She loves to have her girls out to her house to dinner, but she always has a definite thing to do after the dinner, such as dressing a doll for a sick child, or something similar. She always opens our class meeting with a prayer and she talks to us of Christ in such a way that we are bound to listen. She attends regularly and is *always* on time. She is not only our teacher. She does a great deal of work in the church, and, as she is very generous, she is always helping somebody "on her own."

One who has a kind disposition; one who has discipline; one who will give the girls something to do and does not do all the talking herself; one that will have plenty of class activities—that is, parties, picnics, etc.; one who is a booster; one that above all things is a sincere, devoted Christian girl. No one can take that part better than a four-folder.

Girls like a teacher who understands girls, is a pal and leader of them, consecrated to the work she does, devout, able to socialize with them and enter into their physical activities. She must also be tactful in her relations with them and full of interesting ideas. She must inspire the girls to better living or, in other words, have an appealing personality.

Four-fold girl, peppy, reverent to God, sincere at all times; honest with God; earnest in purpose; one who sees the beautiful; one who understands her pupils and puts herself on even standards; eager for knowledge.

Sincere, with youthful spirit—not necessarily young in years; an understanding teacher; with a pleasing personality; a good instructor, a teacher to whom we can look as an example.

Asks many questions; keeps us interested; has an illustration for the topics; and one with personality.

One with personality; one who knows how to keep the young people interested; must be able to give sufficient knowledge concerning the lesson; the teacher must be interested.

Interesting, one who can hold the interest of a class; good sport; one who is willing to play the game; one who has some edu-

(Continued on page 33)

INTERNATIONAL

By

ON THE LAST day of June railway trains in various parts of the country were carrying to their destination, groups of older boys. On the way ukeleles *uked*, banjos *banged*, lusty voices *voiced*, and at regular intervals heads were thrust out to inquire, "Aren't we almost there?" The boys were on their way to the opening of the first of the International Older Boys' and Girls' Camp Conferences for 1925. On Labor Day, September 7, other trains carried groups of other boys, homeward bound from the last of the Camps, and likewise noisy, happy, and wholesome. In the ten weeks of fine summer weather between these two dates, the Older Boys' and Girls' Camp Conferences of the International Council had begun and concluded their twelfth season of successful and effective service.

* * *

BETWEEN these two dates, *six successful and well-attended Camps were conducted.* As most of our readers already know, these six Camps are held at three centers—at Lake Winnipesaukee, New Hampshire, for the east; Conference Point-on-Lake Geneva, Wisconsin, for the center; and Geneva Glen, Colorado, for the west. There is a camp for older boys and one for older girls at each center, lasting two weeks each. The campers are sixteen to twenty-one years of age, and are outstanding young people of ability and purpose who are able to carry a program of training and personal development for leadership in Christian education. The number in attendance was most encouraging. There were five hundred and thirty-two campers, distributed as follows:

Lake Winnipesaukee Boys' Camp	52
Lake Winnipesaukee Girls' Camp	87
Geneva Glen Boys' Camp	22
Geneva Glen Girls' Camp	88
Lake Geneva Boys' Camp	107
Lake Geneva Girls' Camp	176
	532

There were also faculty members, administrative officers, and group leaders to the number of 102, making camp colonies of 634 people living and working together in the open. The campers came from twenty-four states and represented sixteen denominations. They entered eagerly into all phases of an all-round program and from morning until night lived together in a Kingdom of Friendly Citizens.

* * *

DURING these ten weeks there was given *a rather unusual demonstration of the meaning of our cooperative movement in religious education.* Denominational and state leaders joined, not only in annual affirmations of cooperation, but in putting over a cooperative project. Twelve employed leaders of inter-denominational agencies, such as state and city councils, were there doing their loyal utmost. Side by side with them and interspersed among them, were eight leaders of denominational boards whose time was assigned to the International Council for the camps. These leaders found a real delight in working together. They developed a rich fellowship in putting their hands to the same task. They frequently remarked to each other, "Why cannot we do more of our work together?" And they will! Not

Tentative	Place
	Lake Geneva, Wisconsin
	Geneva Glen, Colorado
	Lake Winnipesaukee, N. H.

PS AND CAMPERS

rd

only will this cooperation express itself increasingly in the camps in the future, but it will work itself out in many other ways in our far-flung enterprise of united service with the young life of the church.

* * *

THE CAMP program carried over a considerable number of the fine and effective features that have entered into the success of the camps throughout the years. There were introduced also new features which, it was felt, would contribute to a balanced and effective program. The theme of the camps was "Building the Kingdom." The Bible study course for all campers was on "The Teaching of Jesus regarding the Kingdom" and created a background for the whole program. The Fourfold Life was

for 1926

s' Camps	Boys' Camps
. 10-23	Aug. 24-Sept. 6
. 3-16	Aug. 17-30
27-Aug. 9	Aug. 24-Sept. 6

taught and practiced, but as a means for building the Kingdom. Athletics and recreation, social and fun affairs, class work and study hour, rest period and happy meal-times were all emphasized and enjoyed for their own sakes, of course, as they ought to be, but they were also held up as agencies through which life could be enriched and so made of greater service in bringing in the Kingdom. In three of the camps the Sacred Chest was buried in the Council Circle, passing on the records and traditions of the tribe to the chiefs of the tribes of 1926. New and interesting songs and social stunts were used which will be reproduced in many home communities during the year. Courses in pageantry were introduced and a special pageant, "Youth and the Kingdom," written for the camps, was put on with fine effect. Study courses covered both local church and community work for young people.

* * *

THE RESPONSE of the campers to the program was a stimulating result of the summer's work. About sixty-five per cent of the campers eligible to return next year registered in advance to do so. They contributed in cash and pledges $1,417.15 to provide scholarships to aid worthy young people to attend camp. They promised to raise among their friends back home $3,652.50 for the support of the camps through their annual Geneva Character Bond Campaign. They are writing in letters daily telling of what camp meant to them in personal stimulus and equipment. They are rallying loyally to the promotion of the camps of next year. For each of the six camps, there is a corps of camp student officers covering classes and state delegations, and these are now enthusiastically looking forward to next year. One county has already asked to be allowed to send fifty next year. What will be done with such enthusiasm, no one knows, but it is there and has to be reckoned with. A few typical quotations will have to suffice.

A graduate of this year, after four years at Camp, writes—

> "Ever since Camp I have been intending to write you just to say again what a wonderful two weeks it was. Looking back now, I realize they were even better than they seemed at the time. I have seen many summer training programs, both inter-denominational and denominational, but I really never saw so fine a spirit of cooperation between leaders and girls and among the girls themselves. It is almost impossible to say just what appealed to me most. All in all, it was a great camp—one to be remembered ever!"

A brand new camper of this year sends the following testimony—

> "I feel that I must tell you in just a small way how much camp at Geneva meant to me. I believe that nothing has ever done me as much good. It helped me in many, many ways, of which I could not begin to tell you. Everyone at camp was so lovely to me, and it all made me so happy. I went to camp alone; I knew no one there; but I soon found so many friends. I thank you now, and in my heart the girls, and in prayer, God, for that wonderful experience. I am coming again, and as long as I possibly can."

* * *

THE FUTURE of the camps is crowded with possibilities. They have rendered effective service during their first twelve years of history. When one thinks of the next twelve years he is prone to see visions. With steady and loyal support from the camp constituency of this year and the many friends of the cooperative enterprise throughout the country, the camps of next year can easily register an increase in attendance of fifty per cent. A greater increase over this year could be secured, but would perhaps be unwise in view of the need of wise and careful growth. In two years the camps will enroll a thousand choice youth. Perhaps they should never run much larger than this. With this growing support there will be opportunity to select the campers by increasingly rigid standards; to secure always outstanding leadership; and to make these camps such that they will contribute in a unique way to our cooperative Christian youth movement.

Already a good start has been made in granting advanced standing in the camp curriculum to those who have taken two years or more in state and denominational camps and summer conferences. As the camp idea for religious education spreads over the country, as it is destined to do in amazing fashion in the next decade; as it becomes graded to take in intermediate boys and girls; as it gets much closer to the homes and bosoms of church people, the International Camp Conferences will have an opportunity to set the standards for this unique movement, to introduce new methods, to adventure and pioneer in new fields, and to become supported and accepted as such by the cooperating forces whose they are and whom they serve—the apex of a system for discovering and developing in the out-of-doors the capacities of ado escence.

Committees are now at work on a program for the youth of the church which it is expected will provide for the camps of next year a new curriculum. The campers will take back that program to their own churches and communities. Year by year that program will be enriched by accumulated experience and in these camps its newer features will be set before a choice group of young people who will take them home with them. And thus, developing to meet new conditions, ready to serve our cooperative enterprise in religious education, the International Camps, with their leaders and campers, will greet the unseen future with confidence and good will.

(*Continued from page 28*)

cation; a teacher who is well versed on the Bible; a teacher who is up in civic affairs.

A sympathetic woman who is willing to spend the major part of her time in the interest of young people; an intelligent woman—well informed on world problems; one who lives the life she teaches; one who comes into close contact and understanding with the individual.

I like a teacher who is not much older than I am. I like her to be good in athletics, social activities, prominent in the church work and community work. I like her to be frank with me, tell me when I have done something I shouldn't have done. I prefer a young married woman. My teacher is all of these.

The kind that will ask questions and not do all the talking herself; make the lesson as interesting as possible; talks distinctly and is able to express herself.

Knows what she is teaching definitely; good personality; a girl with her girls; good social ability; not a lecturer, one who helps the girls to bring out their own individuality; one who has information of world wide or outside work of other classes; tactful.

She must have the following characteristics: cheerfulness, training—education, understanding of each pupil, tact, interesting talker, progressive ideas, remember that she was a girl once, be physically fit—not deaf, especially.

Attractive and pleasing; refined and calm; a four-folder—good athletic, religious, keen mentally; be able to talk on other subjects intelligently; be able to put her religion in hearts of others in more than a purely religious way; optimistic; a good sport; be able to have lots of fun and enjoy social life; friendly, but not apparently so—that is, a person who is *genuine*.

A woman who is a four-folder and practising these principles in her own life—a Christian; one who is able to enter into their activities with a youthful spirit equal to our own; one who can be a pal as well as a teacher.

Understands what she is teaching; she is a good sport; sympathetic; lives Christian life *every* day.

Attractive personality; Christian that lives up to her teachings; one that studies and knows her lesson; neat in dress and personal appearance; a good sport; preferably a man; able to manage under difficulty; one that uses maps freely; one that has the respect of the class.

One who is a real Christian; good-looking; lots of pep; ability to tell stories; one who can be your pal; one who will stand up for young people; one who has the vision of what young people can do; good sport.

Christian character showing in actions and words; attractive in appearance; sympathetic and understanding; ability to get and pass on to the class the fullest meaning of lesson; lots of "pep" and "go" about any undertaking; ability to "put things across".

Kind; a good, clean sport; thoughtful; reverent where necessary; young in spirit, if not in age; a good comrade and pal; a leader and helper; a real *teacher*; interested in girls and young people; not ill-tempered.

One who tries to be one of us—one who, instead of sticking closely to the outlined form of instruction, branches off and uses her own method of developing the lesson. This kind of teacher is certain to be interesting and original, as well as instructive. She is one whom the girls trust and respect—one who acts as a pal, an older sister is the one to teach a class of girls; girls also appreciate good and new ideas from their teacher.

One that isn't ashamed of the word of God and to live it; one that inspires and can be looked up to as an example; who does not act as if she was handing out something in her teaching; who plays well physically and mentally; who is original; a good mixer.

The kind that knows how to teach the lesson in her own words by just telling the story; also one that knows just how to give a party so that when she gives one it will not be like a meeting; she must be young; tactful; and patient; able to explain things that you do not understand in a way that you will understand.

A teacher who is congenial; one who is young and acts or really is about as young as her pupils; she must not be an old *hag*; she should be four-fold and have good teacher-training ability.

The kind of teacher I like best is one who has a pleasing personality; who is ready to do all kinds of sports and games; has originality in presenting the lesson in as many interesting ways as possible; one who shows that she has interest in each individual of the class.

Girls like a teacher about twenty-five or thirty years of age; must be capable of holding that position; she must be of the four-fold life, had training in that line; must know how to handle and secure the interest of the girls; she must have a way in which to talk and show what she is talking about.

Young in action; a pal; one who has interest in your life and a four-fold teacher; a young lady of experience and a good personality.

One that has enough pep to pep up the fun, but is broad-minded enough to have control over the class business in a way that the class admires and respects her. She can be old and yet liked for her characteristics; one that takes a personal interest in each of her girls and wants to help each of them individually.

The kind girls like best is a woman, usually a rather young woman, but not too young, who is first and foremost alive and enthusiastic, but at the same time refined, with good poise; one who will make you feel we're not so bad as some folks think, but who all the time will be an example for a better life; she should be sincere and worthy of great respect, and be able to hold our interest.

A teacher who is full of pep and is with her class all of the time, every Sunday and at every meeting; young people like teachers who can be able to teach the word of Christ well; a teacher who, besides all these things, is well-prepared to teach and give her class the best she has.

One with individuality; one with high Christian ideals; one who is one of the girls; one who works and plays alike through the week as well as on Sunday, with girls; one who gives girls a chance to express themselves; one who can teach in such a way that her lessons will be of interest and will prove to be of vital importance to girls; one who is not over middle-age; one who is herself four-fold; one who knows what she talks about and who knows what is right.

A lot of energy; personality; interest in the girls; a splendid teacher, but more essentially, a pal and comrade of her girls; have interests in common with her pupils.

Must be a Christian; must know and like girls; know her job; must have lesson prepared before coming to class.

Sympathetic; wide experience; pleasant voice; life that can be example; young in spirit, if not in body; four-foldly developed.

Consecrated leader; interest of class at heart; consideration of types in class; willing to enter into a good time at social gatherings; unbiased opinions; love of folks; friendly; tactful; honest; cheerful; considerate; acts with promptness; is true to duties.

Always prepared on the lesson; one who presents the lesson not as a history lesson, but quotes present-day experiences to illustrate the moral; one who is full of pep and has a smile for every one at all times; one who is capable of being a recreational leader.

Sincere; sympathetic; truthful; kindly; capable of seeing two sides to a question; have a good general knowledge of the Bible; willing to discuss things freely and not preach a sermonette; interested; understanding her pupils; a leader outside of class as in class; neat and trim in personal appearance; faithful in attendance.

A teacher who lives what she preaches; a teacher who trys to keep young with the girls; a teacher who considers herself more or less one of the girls; a teacher who dresses nicely, that is, is careful about her personal appearance; a teacher who is acquainted with the Bible; a teacher who really prepares something for the class; a teacher who introduces new things; a teacher who can make new girls feel at home; a teacher who is four-fold in all of her activities; a teacher who has personality and character.

She must be tactful and patient. She must know folks and also know her job so as to be able to suit her teaching to the needs and interests of the class members individually. Young people like a spiritually-minded teacher in preference to a worldly-minded one. Pupils are very analytical and discriminate keenly between right and wrong. She must therefore be their ideal.

One who can sympathize; one who is four-fold herself; one who knows what she is teaching; one who is lovable; one who has a good personality; one who has a

good many real ideas; one who can enjoy worthwhile things; one who can help you to see a better way; one who can take part with the pupils in all activities; one who is not behind the times; one who is snappy and can show you a good time; one who loves the out-of-doors; one who knows more than one subject; one who can direct pageants; one who is a good sport.

First of all, she or he must be peppy. A listless teacher means an uninterested class. The teacher should be interested in the subject, both for the sake of the subject and for its effect on the members of the class, in order to teach effectively. A teacher that has some sympathy, more or less, and the ability to become all things with all people. Tact is *very* necessary. A teacher that allows little disorder is appreciated, even more than one who allows people to talk to each other, etc., in order to gain their approval. She must be decisive.

One who has the same experiences they have; a lady who will be a real pal and will be able to give them advice in anything; a lady who understands the teachings of Christ and follows them in her every-day life; a person in whom they can have confidence and tell their inmost thoughts; an educated person.

She must be a trained teacher, especially interested in the individual lives of her pupils; she must be humorous to a certain extent; observing of all things and sympathetic; she must be willing to take part in all of the girls' plans, such as hikes, parties, and etc., and, most important of all, she must have a loving disposition.

A teacher who is four-fold; a good sport; educated enough to be a challenge to me; a teacher that I know lives what she teaches and that is sincere in all she says; a teacher who has initiative, friends, and a character. I prefer a teacher older than myself, who has had experience in Christian life.

A comparatively young woman, who is a consecrated Christian. She ought not to be narrow-minded, always telling the girls what they ought *not* to do, rather than holding up before them the ideals of what they should want to do. The teacher should be jolly, and ready to enter into any plans for week-day activities that the girls might suggest. Another qualification she should have is that she should be an interesting talker, so as to make the lessons interesting to the girls.

A teacher who makes herself one of them and doesn't put herself way up above them; a teacher who says *you must not do* this or that sometimes arouses antagonism in her pupils, but if she suggests the right way for them to do, girls like her much better. Girls like to feel that a teacher is *really* interested in them and is concerned about their welfare and one who is full of life and ready to join them in a good time.

Consecrated to Master's work; capable of teaching; sympathetic and understanding heart; have an attractive and radiant personality; mother-like, with whom we can discuss our problems; fun loving; a real four-folder.

She must first be a woman who is not more than fifteen years older than the girls of her class, if not in years, in action and interests. Her dress must not be gaudy, but up-to-date, and worn in a way to give her an easy grace and dignity. Her speech and education beyond criticism of her class. In social circles she must be an equal to the girls and take a keen interest in the social life of her class.

Neatness, stylish, if possible; well modulated voice; good looking, not exactly handsome; knowledge of Bible; tact; willingness to work with pupils; not too much older than the girls.

Friendly to all; knows girls personally; knows lesson material and gives it in interesting manner so that the class members can easily see the facts in lesson that will help them live better Christian lives; varies methods of teaching; helps girls with their problems; teaches girls to cooperate in lessons; holds attention of all; is enthusiastic, is four-fold.

One that is *young;* she must be peppy, original, plenty of initiative; good Christian; high ideals; very pleasing personality; well-mannered; the lessons must be told and studied by her before coming to class, so that she will put the idea across and in an interesting and instructive way; she should have enough pep and ability to lead the class in all recreation, basketball, hiking and the presenting of pageants.

Young in spirit; pleasant; attractive in appearance; able to answer questions about the Bible; able to answer or tell where the answer can be found to other questions; one who participates in the pleasures of the girls outside the church; one who is a fine example but does not tell you about it.

The kind of teacher girls like is one who knows the Bible and knows how to teach it; one who is a good sport; one who will have socials, hikes, and who will be a pal to all the girls in her class; not always say "You should have done this, or that."

THE PRIMARY WORSHIP PROGRAM FOR DECEMBER

By Dorothy Kay Cadwallader

Theme for December: Thanks to God for the Gift of His Son

First Sunday

Call to Worship: "Adeste Fideles." (O Come All Ye Faithful)

Hymn: "The Christmas Manger Hymn," Martin Luther, (Leyda's *Carols*, p. 52.) (*Songs for Little People*, No. 60.)

"Away in a manger, No crib for a bed,
The little Lord Jesus laid down his sweet head.
The stars in the sky looked down where he lay,
The little Lord Jesus asleep on the hay."

Hymn: "O, Little Town of Bethlehem." (From any hymnal.)

Bible Verses: God's Promise to Mary. Luke 1:26-38, 46-56.

Prayer Song: "Lord, Who Lovest Little Children." (*Songs for Little People*, No. 21.)

"Lord, who lovest little children
Hear us as we pray to Thee."

Prayer: Dear heavenly Father, we thank Thee for the tiny baby, Thy Son, whom Thou sent to earth so many years ago. Oh, we pray that the time may come when every boy and girl may know the story of that baby and His love for them. We thank Thee for Jesus. Amen.

Offering Service: God so loved the world that He gave His only begotten Son.—John 3:16.
And opening their treasures they offered unto Him gifts.—Matt. 2:11.
God loveth a cheerful giver.—2 Cor. 9:7.

Offering Hymn: (Sung as a prayer.)
"Since my heavenly Father gives me everything
Lovingly and gladly now my gift I bring." (*Songs for Little People*, No. 90.)

Lesson Study:

Following lesson study play "Hark, the Herald Angels Sing" as a signal for the children to gather around the superintendent.

Story: God's Promise to Mary. (Primary Graded Course International System, Year 3, Part I, Story II.)

Song: "The Friendly Beasts." (From *The Coming of the Prince of Peace*, arranged by William Sloane Coffin, Helen A. and Clarence Dickinson. Copyright, 1920. H. W. Gray Co., New York City.)

Song: "Silent Night." (*Leyda's Carols*, p. 53.)

Closing Prayer: Be with us during this most wonderful month of all the year. Help us to do some little thing for some one every day because we love the baby Jesus and are so happy because we know and love Him. Amen.

Second Sunday

Call to Worship: "Adeste Fideles."

Hymn: "The Christmas Manger Hymn," Martin Luther. (*Leyda's Carols*, p. 52.)

Hymn: "O Little Town of Bethlehem."

Bible: The Story of the Birth of Jesus.—Luke 2:1-20.

Prayer Song: "Lord, Who Lovest Little Children." (*Songs for Little People*, No. 21.)

Prayer: Thank Thee, Heavenly Father, for the baby Jesus. We pray that the boys and girls of China, India, Japan, and all of the world children, may soon know Him and love Him as we do. Amen.

Offering Service: John 3:16, Matthew 2:11, 2 Corinthians 9:7.

Offering Hymn: (*Songs for Little People*, No. 90.)

Lesson Study:

Following the lesson study play "Hark, the Herald Angels Sing," as a signal for the children to gather around the superintendent for a story.

Story: "Why the Chimes Rang," by Raymond Alden.

Song: "The Friendly Beasts." (From *The Coming of the Prince of Peace*, H. W. Gray Co., New York City.)

Song: "Silent Night." (*Leyda's Carols*, p. 53.)

Closing Prayer Song: (*Songs for Little People*, No. 98.)

"Dear Father, bless each little child
And keep us all we pray,
Safe in Thy loving care, until
Another Sabbath day. Amen."

Third Sunday

Call to Worship: "Adeste Fideles."

Hymn: "The Christmas Manger Hymn," by Martin Luther. (*Leyda's Carols*, p. 52.)

Hymn: "O Little Town of Bethlehem."

Bible: The Story of the Birth of Jesus.—Matthew 2:1-12.

Prayer Song: "Lord, Who Lovest Little Children." (*Songs for Little People*, No. 21.)

Prayer: We thank Thee for the baby born in the rude stable. We thank Thee for the little Christ Child. We are so glad He loves us and that we know about Him. Thank Thee for Jesus. Amen.

Offering Service: John 3:16, Matthew 2:11, 2 Corinthians 9:7.

Offering Hymn: (*Songs for Little People*, No. 90.)

Lesson Study:

Following the lesson study play "Hark, the Herald Angels Sing" while children gather around the superintendent for a recitation of the memory verses for the month.

Bible Verses:

First year

God loveth a cheerful giver.—2 Corinthians 9:7.

God so loved the world that He gave His only begotten Son.—John 3:16.

And opening their treasures they offered unto Him gifts.—Matt. 2:11.

Second year

And opening their treasures they offered unto Him gifts.—Matt. 2:11.

The child grew.—Luke 2:40.

Jesus advanced in wisdom and stature and in favor with God and men.—Luke 2:52.

Third year

For thou shalt go before the face of the Lord to make ready His ways.—Luke 1:76.

Thou shalt call His name Jesus.—Matt. 1:21.

Behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, who is Christ the Lord.—Luke 2:10, 11.

Song: "The Friendly Beasts." (*The Coming of the Prince of Peace*, H. W. Gray Co., New York City.)

Song: "Silent Night." (*Leyda's Carols*, p. 53.)

Closing Prayer Song: (*Songs for Little People, No.* 98.)

Fourth Sunday

Call to Worship: "Adeste Fideles."

Hymn: "Adeste Fideles." (Sung by eight Junior boys and girls.)

Hymn: "The Christmas Manger Hymn," Martin Luther. (*Leyda's Carols*, p. 52.)

Song: "The Friendly Beasts." (From *The Coming of the Prince of Peace.* H.W. Gray Company, New York City.)

Bible: Luke 2:1-20.

Prayer Song: "Lord, Who Lovest Little Children." (*Songs for Little People*, No. 21.)

Prayer.

Offering Service: John 3:16, Matthew 2:11, 2 Corinthians 9:7.

Offering Hymn: (*Songs for Little People*, No. 90.)

Lesson Study:

Following the lesson, play "Hark the Herald Angels Sing" as a signal for the children to gather around the superintendent.

Hymn: "O Little Town of Bethlehem."

Solo: "Cantique de Noel."

Birthday Service: Have all the children having birthdays in December stand while children sing "Happy Birthday to You."

"Happy birthday to you,
Happy birthday to you,
Happy birthday, dear children,
Happy birthday to you."

Birthday Prayer: We thank Thee for these children born in the happiest, merriest month of the year. Bless them during the coming year and may they grow to be more like the little Lord Jesus. Amen.

Hymn: "Silent Night."

Prayer: We lift up our hearts in thanksgiving to Thee, heavenly Father, for the gift of Thy dear Son. We thank Thee for the little Lord Jesus. May the gifts that we have brought for the little children in the day nurseries of this city make them very happy. May they come to know more about Thee and the little Lord Jesus, Amen.

Following this prayer, each child takes the gift that he has brought for a child in the day nursery out into the main Sunday school room where each child places his gift with those of other departments. They march out while the main department sings very slowly and reverently "O Come All Ye Faithful." They march back to their own room while the main department sings "Hark, the Herald Angels Sing."

Closing Prayer: Thank Thee Father for a happy Christmas day. Thank Thee for the little Lord Jesus asleep in the hay. Amen.

"CHILDREN'S SAYINGS" CONTEST POSTPONED

Contest entries will be received up to *January 1, 1926.*

Readers are referred to the full page announcement concerning this contest which appeared in the September JOURNAL. There will be found the statement concerning awards and the conditions of contest. Twenty-five dollars in prizes will be given.

ONE OF THE CROWD, AN INSIDE STUDY OF COLLEGE YOUNG PEOPLE

By Catherine Atkinson Miller

THE ART of being a detective" is not, I think, listed in the curriculum of any college Department of Religious Education, nor do I intend to suggest its inclusion. Yet I have a conviction that a rudimentary knowledge of the art would be a helpful part of the equipment of any worker with young people.

The conviction was born in a well-conducted summer conference at the close of the period of "good-night prayers." Accident disclosed, at that moment, the fact that two fervent participants in prayer wore party dresses beneath their kimonos. Quiet investigation revealed a plan to slip down the back stairs after "Taps," meet two young men—*not* delegates—motor to a nearby town and dance until so late that I would surely be asleep when they returned.

That incident, fortunately, was amazingly exceptional; nor have I any desire to play policeman with the young people among whom I work. Did I not wholeheartedly trust them, I should prefer the ribbon-counter to the Young People's Department. Yet there are times when I wonder whether a position of leadership does not automatically raise a barrier between the leader and the young people, no matter how "understanding" one tries to be. Even in the informality of camp-life, the young person plays up to the leader's expectation of him. It is only in the moments of intimate confidence that the leader gets an accurate picture of the young person's real reactions to life-situations.

* * *

MY OWN contacts with young people had intensified my faith in their essential fineness; in their readiness to respond to the challenge of the Jesus-way, but I was ready to admit that for years I had been meeting more or less "picked" groups in favorable situations—local churches, conventions, training schools.

Social service experiences in the not-too-remote past helped to interpret the industrial groups: but what did I know about the young people in college? How much of my information was present-day fact and how much was the memory of my own school days plus imagination and minus the pessimism of those who publicly bewail the sins of modern college youth? How could I help these young people—even in a little way—unless I knew them, not as a speaker or teacher, or even a director of recreation, but as one of the crowd?

The answer to my problem was simple—after a college professor's talk on the value of graduate courses in religious education had given me the clue. I could go back to school myself!

I did. I tucked the three gray hairs carefully out of sight, donned the student-disguise of raccoon coat and goloshes, and enrolled as a "Special" in undergraduate courses, as well as in the admittedly valuable graduate courses. The disguise worked, almost *too* well. Once, at a student party, the dignified senior who took me in to supper insisted that I must be a sophomore!

* * *

IN THE undergraduate courses I had chosen subjects which offered opportunity for free discussion, *and we had it*, to the delight of my argumentative mind and the fattening of my note-book. I became an active member of a sub-committee of the social committee of the Young People's Society in the church with the largest student attendance. To prevent later criticism to the effect that I had limited my experience to one group, I regularly attended the meetings of the most radical political party during student campaigns preceding the presidential election. My friends included boys and girls who were playing at being realists and anarchists and even atheists, with pathetic seriousness. The experiment covered a whole semester in each of two universities, seven hundred miles apart in location, infinitely unlike in tradition, but differing very little in the kind of students profiting—or losing—by university life.

What then, did I learn about college students—today's college students?

I'll admit that they shocked me somewhat at first. Many of the girls were fearfully and wonderfully made-up; many of the boys were slouchy and silly and limited in their interests to the latest vaudeville attractions and the latest off-color joke. They *did* scoff at things which have been considered sacred. They *were* appallingly frank in discussing hitherto "forbidden" subjects. They *did* cut chapel. They *did* cheat. There *were* "wild parties." Professors *were* sarcastic about religion in general, and the Christian church in particular. This was easily evident; so evident that the casual visitor could observe it all in a week and have enough mournful material for many lectures about student life.

Perhaps, I thought a little later, it was too easily evident to be the *total truth*. Had I been a sophomore in reality, my changing opinion might have been due to a sort of personal hardening to the situation, to a growing indifference. However, I was not a sophomore. I was not only turning in the required number of themes and making the necessary grades; I was studying students and—incredible presumption—professors.

* * *

GRADUALLY I realized that overmuch make-up indicated bad, or undeveloped taste, but not, necessarily, bad morals, and that there were an encouraging number of popular co-eds for whom tennis and target-practice and swimming and hockey had made rouge a dispensable luxury. I found boys with alert minds and interest in worthwhile projects. A growing number declared that the university magazine was "Not so hot" and that it might be possible to attempt a really good magazine. Almost magically, the new magazine appeared.

Ugly subjects were chosen for some English themes. They were like the gestures of a naughty child who wants to attract attention. The class would not stand "preachiness" but it lashed wilful ugliness with all the scorn of its young tongues.

"Heck," drawled a young man who had frequent difficulty in maintaining his studied indifference to the class discussion. "What's the use of photographing garbage cans? The theme just read isn't *worth* writing correctly."

There was variety of human type in that class and violent disagreement about preferable forms of composition, but there was unanimous approval of sincere effort, of good sportsmanship and unanimous condemnation of hypocrisy and meanness. That class was a fair sample of others.

* * *

STUDENTS did scoff at the shibboleths of the church, but not at those things which men's lives have proved to be sacred. They scoffed at the forms which mask insincerities. They scorned bitterly the cheap, Babbit-like attempts to "make religion attractive to young people."

"Makes me sick," a bright, thoughtful girl voiced the opinion of a group. "Trying to rope us in by putting stunts into worship services, writing hymn words to jazz tunes, using vulgar advertising tricks. Hasn't the church something *real* to give us?"

That, I think is the question which is the root of the whole matter of college students drifting away from the church. They come to college from Christian homes. Yes. What kind? The kind in which Christianity is a form, in which inconsistencies of character and conduct do not matter so long as you are doctrinally sound? Or the kind in which the Christian life is an adventure in love and service? The home and the church from which they come make a difference in the religion with which they leave college. They may have professors who are careless about shattering faith; likely, however, there will be more professors who will help them to find a faith worth translating into works.

"That's one of the best sermons I ever heard," a girl remarked after a vocational guidance lecture one morning. "If our ministers could preach straight

from the shoulder like that more of us would care about church. Boy! That man's ideals *mean something.*"

* * *

COMPULSORY chapel attendance is of doubtful value, yet chapel, I think could count more than it does. There was a morning before Christmas which brought bitter disappointment to me. A leader in the field of religious education had been asked to speak, a man whom I have heard giving ringing, heart and soul challenging messages. He had mourned beforehand about the irreverent spirit in chapel and dreaded his task. He tried to lead up to his message, to make a popular appeal, to give a Christmas challenge without saying too much about Jesus. His sentences were punctuated with whispers and squeaks.

"Gosh, didn't he go pussyfooting around?" someone chuckled as we rushed out.

Strange that just a few days before twice as many students had listened with interest to a non-compulsory lecture about the religion of a great man. Strange that there had been eager questions about religious developments in our history class.

Strange, too, that "complete revelations of college life" never include the really wholesome good times; never mention the spirit of international friendliness developed in the cosmopolitan clubs; never speak of student-conducted services of worship which are reverent and beautiful and popular.

* * *

IT IS NOT, I think, that the college is failing the church; it is rather that the church is failing to challenge the college student to the powers which college life—the pessimists to the contrary notwithstanding—does develop. Christian homes and local churches may cooperate with the college in overcoming the evils which do exist, provided that they really care about removing them.

While recognizing the foolishness of basing general conclusions upon my own observations, I do believe that those observations give me ground for new faith in the young people and new assurance that the program of Jesus Christ will not lack capable, enthusiastic supporters. The college students of today are neither saints nor imps; they are just human boys and girls, faulty, groping toward ideals and often unconscious of the search, brutally frank and scornful of sham, tremendously eager to live vividly, willing to give themselves utterly to that which seems most worth while. The church cannot hold them unless—unless it sees in them its future and gives them the "something real" which they seek—the challenge of the *living* Christ.

BENJAMIN FRANKLIN JACOBS

Article One in a Series on American Sunday School Pioneers

By Joseph Clark

BENJAMIN FRANKLIN JACOBS, a Baptist layman and Chicago business man, was the *creative*, and for forty years the *guiding* genius of Sunday-school work in the period in which he lived. With his remarkable personality and wisdom he for nearly a half century dominated the coterie of Sunday-school leaders who were the constructive spirits in State and International Sunday-school work. He was a born organizer. When a very young man, (1859) while Superintendent of a Chicago Sunday school, he had a part in the organization of the Cook County (Chicago), Sunday School Association. The sole objective of Sunday-school work at that time was evangelism. Scarcely had the evangelistic flame possessed his soul, ere he met young Dwight L. Moody and Major D. W. Whittle, who likewise were aglow with evangelistic fervor, and, together, they threw themselves, during the terrible Civil war, into the activities of the Christian Commission in meeting the religious needs of the soldiers of the Union Army. At the close of the war, the trio turned to the Sunday-school field as the one that offered the largest evangelistic opportunity. Mr. Jacobs devised, wrote, and promoted (through the National Sunday School Teacher, published in Chicago), the National Series of Sunday-school Lessons, which for several years were extensively used by Baptist schools and thousands of others throughout the nation. It shared the field with the Berean Series, its only rival, edited by Dr. John H. Vincent and published in New York.

MR. JACOBS, in 1869, proposed, at a Conference of leaders in attendance upon the International Convention assembled in Newark, N. J., that steps be taken looking toward the adoption of a single Uniform Lesson Series for the use of all Sunday schools. This led, during the next four years, to the fostering of a movement which climaxed at the Inter

Benjamin Franklin Jacobs

national Convention of 1872 in the withdrawal of both the National and the Berean Lessons from the field and the authorization of the Uniform Lessons. Mr. Jacobs very properly became known as the "Father" of the Uniform Lesson Series," through which there was given to the world during the next forty years the finest commentary on the Scriptures ever written—the work of hundreds of Biblical scholars and students. For a quarter of a century, he was Chairman of the International Lesson Committee.

A born leader of men, Mr. Jacobs swept them along by his magnetism and enthusiasm. "Men yielded themselves to his aggressive leadership because of his devotion to the cause of Christ and their conviction that his plans were wisely conceived and would be carried through successfully by his tireless energy and gracious tact."

Coupled with his ambition for a Uniform Lesson was a burning desire to complete the organization of states and provinces, and to have them eventually merged into an active International *Association*, rather than in a Triennial International Sunday-school *Convention*. To this task Mr. Jacobs devoted large blocks of time, and, with the cooperation of William Reynolds as Field Secretary, this ambition was reached. These successful undertakings in organized Sunday-school work gave him recognition as the "Sunday School Prophet of the Nineteenth Century."

* * *

KEENLY observant, analytic, appreciative, discerning, he halted young men and women in their life career, and more than any other man of his times, led them to devote their time and talents as a life work to public Sunday-school work. He was a discoverer of men. He found Marion Lawrance, named him for the Secretaryship of Ohio, and later selected him as the General Secretary of the International Association. As Jacobs called Lawrance, so he called scores of others who owe their Kingdom-service to a call of God extended through the subject of this sketch.

Mr. Jacobs was preeminently a Christian of great heart, and an unusual Bible student. He knew and loved God's Word. "He was great because he loved, and he was loved because he was great." He was a man of purpose, yet he was not so determined in his way that he would not listen to and take the advice of others.

Mr. Jacobs' translation occurred on the eve of the International Convention at Denver, after he had dictated a message to the Executive Committee. He outlived his co-laborers—Moody, Whittle and Reynolds. A few hours before his death, he said to his friend, Dr. George M. Bailey, "Men die, but Christ lives, and the work goes on." B. F. Jacobs is not dead; he lives forever, and the work to which he gave his life goes on in new form with impetus and power

THE BIRTHDAY OF THE LITTLE PRINCE

A Christmas Fantasy

By Priscilla Hawthorne Fowle

Introduction

THIS CHRISTMAS fantasy is a simple but colorful setting for an evening of old carols and of stories, so many of which cluster about the Christmas season. The adults may be represented by young people, the children should be of junior age. The costumes need not be elaborate but should be accurate representations of the thirteenth century. The numbers taking part in each group may vary according to those available and the size of the stage. From five to seven each of Ladies and Gentlemen of the court, four to six Minstrels and three or four Musicians with violins and 'cello, and twenty-five to thirty children give good proportions to the cast. Christmas greens may be draped about the stage to give the atmosphere of the season, and there should be throughout the whole play a joyousness and buoyancy that will be evident to the audience. That the stories may be really absorbing to the children they should not be told to them until the performance itself. Probably the best support for their two songs would be the organ played quietly with the stringed instruments. Only the latter should be used for the other carols. The Proclamation should be read or intoned by the Herald and then a Christmas carol should be played softly by the organ or the stringed instruments to give the proper setting and atmosphere before the action itself begins.

Time: A Christmas season in the 12th or 13th century.

Setting: In a king's court.

List of Characters:

The King	Father John, the Priest
The Queen	Berdic and other Minstrels
Prince Boniface	Musicians
Princess Eleanor	Gentlemen of the court
Cedric, the Sage of Storyland	Ladies of the court
Lady Patricia	Tommy, Betty, Johnny, and other children from the village
Lady Bertha	
Lady Blanche	Two Pages
Lady Genevieve	A Herald

Prologue

Hear ye! Hear ye!
The King of the Realm makes a Proclamation!

All people of my dominion give heed! This twenty-fourth day of December is the birthday of your Prince. By happy coincidence it is also Christmas eve. Your King and your Queen desire that suitable recognition shall be taken of so important an occasion and hereby declare that a celebration shall take place upon this evening in the palace,—a birthday party for the Prince.

That he may grow up to reign in righteousness and to promote peace throughout the world, he must not forget Him Who was born this night in Bethlehem many years ago. That Divine Example our Prince must follow; in the power of that Holy Life our Prince must reign. Therefore, lest he forget, yea, lest any of us forget, your King and Queen proclaim that the celebration this evening shall be a Christmas festival. The realm has been searched for carolers to sing Christmas songs and for story-tellers to tell Christmas stories. It will be a time of joy and merrymaking. The little Princess Eleanor will share in her brother's happiness and the ladies and gentlemen of the court will help to make the occasion one long to be remembered.

It is the wish of your King and Queen and of the little Prince and Princess that all the boys and girls of the royal village be invited to the party. Hear ye, children, in whom the Christmas spirit dwells, your Prince welcomes you this night to all the glad festivities of the royal court.

In the name of the King of this Realm this Proclamation is made by his messenger.

Long live the King!

The Prince's Party

The scene is laid in the Great Hall of the royal palace. On the extreme left, as one looks toward the stage, is a small throne on a dais for the King and Queen. The Prince and Princess sit in the center of the stage directly facing the audience. The King sits on the extreme left, the Queen on his left. Next beyond her sits the Priest and beyond him, some sitting, some standing, are the Ladies and Gentlemen of the court. Next to the Princess are Lady Bertha and the Sage of Storyland. On the Prince's left sits Lady Patricia and beyond her are the Minstrels and the Musicians. The children sit on the floor on both sides of the stage and on benches on the right. Low kindergarten tables covered with plain or tapestry covers are excellent for this purpose. If possible there should be on either side of the stage a tall iron branched candle stand.

(Enter Lady Genevieve with a lighted taper. She is humming a Christmas carol. She lights the candles and busies herself fixing little things about the room. Soon Lady Blanche enters.)

Blanche: Is all in readiness here? The children have almost finished their feasting and will soon be coming here for the evening's entertainment.

Genevieve: It seemeth to me there be not enough benches for so many children. What thinkest thou? Shall some sit on the floor?

Blanche: Aye, that will do no harm. Why dost thou not call the pages and ask them to bring more cushions?

Genevieve: A good suggestion, Blanche. (She goes to the right entrance, claps her hands twice and calls:) Oh, pages, hither, prithee!

(Enter two pages. They bow to her and then wait for orders.)

Genevieve: Bring hither, please, a few cushions for those who must sit upon the floor.

(Exit pages. They return shortly with a dozen or more cushions which the ladies help them place.)

1st Page: Will you have more, my lady?

Genevieve: Nay. We thank you kindly. Ye may tell His Majesty that all is now in readiness for the children.

Blanche: Let us wait here for the others. They'll soon be coming. (They seat themselves.) So it is Christmas eve again! How pretty everything looks, and what a happy little boy Prince Boniface is today. His little sister, too, looks as joyous as if she were having her birthday party, also. It was a delightful idea, this of the Prince's, to invite the town's children of his age to a birthday party here at the palace.

Genevieve: Aye, that it was, and what joy he is bringing to them. Some of them have never known such happiness in all their poor starved little lives. Truly he already lives up to his name, Boniface, doer of good.

Blanche: The children all adore him and he is genuinely fond of them. 'Tis even as their Majesties desire. He'll make as great a King someday as his father is, for he is one of the boys whom royalty does not seem to spoil.

Genevieve: It was a pleasant idea, too, to include the Ladies and Gentlemen of the court at such a time. We all love Boniface. He is a very winning little fellow. Knowest thou the evening's program?

Blanche: Aye, Patricia told me somewhat of it. She helped Boniface to plan it.

Genevieve: Of what does it consist?

Blanche: Mostly songs and stories. The minstrels are to sing old carols gleaned in their wanderings, and the children have a song or two as well. Lady Bertha is to tell one of her charm-

ing tales, and then there is a surprise in store which the King will not divulge to anyone, young or old.

Genevieve: How delightful! (There is a pause of a minute or so.) Knowest thou who the old man is who is here tonight?

Blanche: Nay. Hast thou noticed the strange symbol on his sleeve? I wot not what it means. He seems to be a man of mystery. I hear that he has long frequented the courts of kings.

Genevieve: I hear them coming now. Let us go and join them.

(They go out right. After a moment, during which voices can be heard without, the procession enters. First come the pages who hold the curtains apart while the court enters. The Priest, carrying a cross, leads. Behind him come the King and Queen followed by the Ladies and Gentlemen of the court. Following this group come the children led by the Prince and Princess. Two or three of the Ladies are with them. Lastly the old sage, the Minstrels and the Musicians enter. They take places as indicated above. There is a hum of conversation as all are finding their places. All stand until the King and Queen sit down. When all is ready the action proceeds.)

King: (Rising) Kind friends all! It gives my family and me great pleasure to have you as our guests on this our son's birthday. It was his wish, most gladly granted by us. Ten years ago, it was, that God gave to my good Queen and me the very finest gift that He can ever bestow, the gift of a little child. As we looked upon our tiny son that even, we could but think of that other Child, born so many years ago at this same time, whose life was naught but a blessing to all men then and has been ever since, and when we presented Boniface at God's high altar in the cathedral we took a vow that we would, with God's help, so guide our boy that his life, too, might be a blessing to his people always. More than twelve hundred years ago it was that the little Cnrist Child was born, and yet the story of that wondrous night is ever new and beautiful. I think we should all like to hear it read before we have any other part of our program. Father John, wilt read it to us?

Priest: Picture to yourselves, my people, a lonely field lying without a small city. It is late at night. The lights of the town have all gone out. The air is cold and clear, and there is a silence as intense as the darkness. Some shepherds are sleeping near their quiet flocks. Even the watchman is dozing. Suddenly there comes, faintly at first, then louder and louder, a marvelous song, so sweet and clear it seems like heavenly hosts singing. Then a glorious light appears and with it a vision of the angels of God, come down to man with a thrilling message: The longed-for King has come, God's Son! The shepherds are terrified, then awed, then amazed. Listen to the story as it is told by the great Saint Luke. (He then reads Luke 2:8-20.)

King: A wondrous tale! Let us think oft upon it as we spend our evening here together. And now, my son, what hast thou planned with the Lady Patricia for our pleasure? The evening is thine now to do with as thou desirest.

Prince: (Rising. He holds a piece of paper in his hand. Upon it is written the program.) We have arranged a program which we think will be of interest to you all, and in making it our thought has been of the Prince of all princes Whose birthday it is tomorrow morn. Songs and stories we have which put us in remembrance of Him and which we all love. I should like my guests to choose what they will have first. Shall it be a song or a story?

(Children shout, some "Song," some "Story.")

Prince: (Laughingly holds up his hand for quiet.) How am I to decide by that? Tommy, thou hast been very silent in all this noise. Hast thou no choice?

Tommy: Oh, my Prince, either would be lovely but I think a carol might be the better to begin with.

Prince: A carol it shall be. Ho, Minstrels, prithee give us one of yours to start us going.

Berdic: We'll sing an old one that we found upon our wanderings. No one knows who wrote it but 'tis sung and loved by many. It bears the title, "Masters, in this hall."

(Minstrels then sing carol. It is No. 79 in *Worship and Song* by Winchester and Conant, Pilgrim Press, Boston.)

Children: Lovely! Another! Another!

Berdic: Another?

Prince: Aye, good friends, another.

Berdic: This time we'll sing one written for boys and girls. 'Tis called, "Harken, ye children." (Number 81 in *Worship and Song.*)

Prince: Kind friends, we thank ye all. And now—(Turning to the children.)

Children: A story! A story! Oh, please, a story!

Prince: My Lady Bertha tells such beautiful stories, doesn't she, sister? She will tell us our first, will you not, Lady Bertha?

Bertha: Gladly, my prince, if you wish it.

(She tells the story, "The Star," by Florence M. Kingsley. As she finishes the children sit dreamy-eyed and happy. After a pause one little girl speaks.)

Betty: Oh, what a lovely story! I never heard one like it before!

Johnny: May we have another? We'd like it very much.

Children: Please, please!

Prince: How about a story in song now? (The children nod consent.) Berdic, prithee sing us the tale of "Good King Wenceslas." 'Tis a favorite of mine.

(Berdic sings the song as a solo.)

King: These old carols are very beautiful. They come from the very heart of man. Son, I heard some of our ladies singing one the other day. What say that we ask them to sing it?

Prince: Yea, father, the lovely one the Minstrels taught them? May we have that, Lady Patricia?

Patricia: Is it "Come, all ye shepherds," my Prince?

Prince: Aye, my Lady.

(Ladies go to a place near the Minstrels and sing No. 80. Ladies on the first verse, Minstrels on the second, and both on the third.)

Prince: And now I think it is our turn, boys and girls. Whay say we sing our carol to these older folk?

Children: Aye, aye. (They all rise and sing No. 83, "Away in a Manger.")

Queen: Will you not sing another, children? That was very beautiful.

(Boniface whispers to the children near him and they pass the word along, then they sing No. 82, "The First Noel." After, while the older folks nod their approval, the children all sit down again.)

Prince: (Rising and turning to his father.) My father, you said that you had a great surprise for me tonight that the others would enjoy as much as I. Could we have it now?

King: That you may. (Rises and stands while he speaks.) Boys and girls, I have with me here in the court tonight Cedric, the Sage of Storyland. He told me stories when I was a little boy, and they say he has told stories to boys and girls for many generations. You see, while he seems to be a very old man, he really isn't old at all. Time cannot touch him. He seems old simply because he is wise with all the secrets that hide in story-books. His hair may be gray, but his heart is young. I'll ask him to tell you where he comes from and to tell you a story. Cedric, we welcome you to our party.

Cedric: The King is very kind to invite me to your party and there is no time in all the year like Christmas eve for a story. The best story in all the world began to be told that first Christmas eve.

I lived in Storyland. For many centuries that has been my home. I am older than Santa Claus and yet as young as this little Prince and this smiling Princess. Storyland is a strange place. The flowers there are the homes of fairies; gnomes and dwarfs live in the forests; brownies play in the fields and pixies dance in the moonlight. Why only last night I saw a pixie sliding down a moonbeam as you would slide down the rail of the stairway, the little rascal!

The seasons in Storyland follow the heart's desire. When you want to play in the snow, it is winter; when you want to gather flowers, it is spring; if you want to lie in the cooling shade of the trees, it is summer; and if you want to see the glory of the earth, it is autumn.

In Storyland life is always happy. The sick are made well, and the poor become rich; little boys do brave deeds and little girls live in palaces; the old are never friendless, and no one ever really dies.

You ask can anyone visit Storyland? No, not anyone; only children and those that have childlike hearts. Such may visit Storyland everyday, but none other can ever find it.

And now for a story!

(Cedric tells the story of "Babouscka" from *For the Children's Hour* by Bailey and Lewis, or some other appropriate one. The children listen spellbound, and when he is done call for another.)

Children: Oh, tell us more! Another! More!

Cedric: Another later. While I am thinking have ye another song.

Prince: Minstrels, another, prithee!

Berdic: We'll sing one that ye all know so that ye may join with us on the chorus. We'll sing the first verse, the ladies will do the second, we pray, and we'll both do the third. 'Tis a much-loved one, "What Child Is This?"

(They sing as outlined No. 78. As they finish Cedric rises again.)

Cedric: That brings to mind a tale of that first Christmas eve. Listen while I tell it ye. (He tells the story of "The Shepherd Who Did Not Go," from *The City That Never Was Reached* by Jay T. Stocking.* See note.)

(As he finishes the deep tones of a great clock are heard in the distance. Just after they begin the King speaks.)

King: Hark! There's the cathedral clock striking the hour. (All listen until the end when the King speaks again.) 'Tis ten o'clock.

Priest: Then 'tis time for the chimes to ring their Christmas song. Let us all listen for it.

(Chimes ring out, "O, Come, All ye Faithful.")

King: May we everyone render to Him our heart's true adoration. (Rises) And now our party has come to its end. We hope that you have all had such a happy time that you will want to come again, and give to us the pleasure of having you all with us another time. A merry, merry Christmas and a good night to everyone!

(All rise and bow or curtsy to the King and Queen and to the Prince and Princess then go quietly out. After they have gone the Prince goes to his mother's side and says:)

Prince: Oh, wasn't it a lovely party?

King: Yea, my son, thou hast helped to make them very happy. Didst thou enjoy it, little daughter?

Princess: Oh, very much!

(As they are speaking they move slowly toward the exit. At this point distant voices are heard singing "Holy Night.")

King: Hark! There is the sweetest song of all!

(They pause near the exit and wait until the song is ended and then go quietly out and the play is over. The lights in the church should be turned on and the audience go out without further announcement.)

---

*NOTE: As originally given, the play had a special feature at this point. The children of a nearby Home for Crippled Children were our special guests for the evening. Our boys and girls wanted to give them boxes of candy by way of Christmas remembrance. Therefore, after Cedric's second story it was given as follows: The striking of the clock came immediately after the candy had been distributed.

Queen: Whenever we think of the first Christmas eve and of God's best gift to men, it puts us in mind, I think, of the gifts that we may give for Him to others. Thou hast not forgotten, my son, that we have other children here tonight? Hast thou not some gifts for them as thou hadst for these?

Prince: Aye. Mother. Shall I give them to them now?

Queen: Yea, The ladies will bring them in, I think.

(Some lights are turned on in the church and two or three of the ladies go out and bring in large baskets containing boxes or bags of candy which the Prince and Princess take down and distribute to the children who are special guests and who should be seated in the front seats. When they have finished they return to their places, the lights in the church are put out, and the action proceeds as given above.)

CHURCH SCHOOL PROJECTS FOR GIRLS' CLASSES

By Kate E. Hodgdon

THE LITERAL meaning of the word "project" is "something mapped out in the mind, as a course of action." Action, therefore, is the thing to be emphasized, whether it be physical or mental or a combination of the two.

The purpose of religious education is the development of Christian character or personality. Personalities grow and are developed according to natural laws and the stimulation of their activities. We accept the truth of the sayings, "We learn both to do and to become by doing," and "impressions are most lasting that have been gained through expression."

Therefore, when we consider Church school projects for girls' classes, the background of our thought is to suggest avenues of activity, which will be the means of helping girls to realize, in their own lives, the ideals of Christianity at each period of their development.

Keeping in mind, then, the purpose of the undertaking and accepting the principle of activity as the major emphasis of the term "project," let us consider the following centers of interest: (1) In the class; (2) In the church; (3) In the community; (4) In the world.

Class-Centered Projects

THE CLASS group is the first unit of activity. Such grouping should be large enough to challenge the social instincts. There should be a sufficient number of girls to stimulate interest in each other and to sustain the objectives of their organization. It is possible for projects of worth while achievements to be accomplished by a class of four or five girls, but undoubtedly there will be greater interest and the undertaking will be correspondingly more vital when the group is larger. We do not plead, however, for very large classes, lest the project become one of "mob violence" rather than one of educational and spiritual values.

Project Number One: The class group. For the purpose of getting better acquainted, and for the cultivation of hospitality, try the plan of relay-calling. At the appointed time, one member of the class will call upon the girl who lives nearest her; they in turn call upon the one who lives nearest; they (the three), go to visit the next nearest one, and so on, until every girl in the class is in the group, when they will visit the home of the president of the class or the teacher. Vary the plan according to the needs of the group.

Project Number Two: The quest of a name, a motto, a slogan, class colors and other details of your organization can be made a very much worthwhile undertaking, for, by such activity, you will enlist the interest of imagination, thought, artistic ability and energy of each member.

Project Number Three: The class room (or space). The subtle touch of a girl's hand can create an atmosphere that can not be excelled. Make your place of meeting attractive in orderliness, cleanliness, artistic arrangement of pictures and illustrative materials. See to it that the equipment is usable and ready for use. Remember this is the place where you and your girl friends come to meet "Him," the best Friend of girls.

Project Number Four: Your school. Set yourself the task of knowing the policies of your school. Find the place where your group can assume responsibility of loyalty and cooperation. You may be the means of getting your school to formulate policies which will offer a challenging program for its young people.

Project Number Five: Lessons. Throughout the Young People's Division (Intermediate, Senior, Young People's Departments) the project method of teaching is in high favor. The age and experience of the pupils will determine the plan and the detail of the undertaking.

In the Intermediate Graded Series, the lessons presenting Jesus (biographical studies), and His associations with men, the following plan is of interest and value: assign to each member the name of some character who appears in the lesson material. The pupil for the week lives the life of that individual. The presentation of the lesson the next Sunday will consist of the recital of each member's experiences in the light of the lesson topic.

The dramatization of the missionary journeys is intensely interesting and makes a lasting impression on those who carry on the project. Electrical maps can be used most effectively in all the

geographical work, and the persons making them will be well paid for their time and effort.

In the senior group there is the challenge to Christian living. Compare, through the project method, the experiences of Jesus in His days of popularity with those of the members of the class as they experience the thrills of popularity. Use the same method in the experiences when opposition or indifference takes the place of the popularity.

In the young people's group, assign the project of the translation of well known passages of Scripture (Psalm 23, 1 Corinthians 13) into language which expresses their own feelings. Such stimulation of thought will certainly give an appreciation of the Bible, not as literature only, but the pupils will find that it is truly a source of inspiration and practical help as they seek to find their place in the world's work.

Church-Centered Projects

IN THE class-centered projects the pupils were acting to a large degree as individuals. The instruction was pre-eminently personal, but the knowledge thus obtained will have given them the desire to do for others. Through class association they have come to know each other and to have interests in common. The next thing is to plan a program of service where they can work together in some enterprise of achievement. Their church becomes their first consideration.

Project Number One: Your church. Know the fundamental principles involved in your church. In what way does your church differ from other churches? What are its ordinances, their meaning and the ways in which they are observed? Certainly a worth-while undertaking.

Project Number Two: Know the organization of your church. What are its aims and objectives? The following opportunities for service are suggestive as practical projects which will obtain in almost every church:

Pre-sessional work among pupils in various departments of the Church school. (Principals or superintendents will give instruction and direction to such a project.)

Conduct or assist in the work of the nursery group during the church hour so that parents may attend church and have the assurance the children will be cared for properly. Often this group can be an extension of the beginners' department which met in the Church-school session. Great opportunity for religious training is apparent.

Associate teacher or other types of assistant work if the pupil desires to retain her class connection. Story-telling, missionary and other types in their appropriate places.

Assist in through-the-week activities of organized classes such as directing games, helping younger persons to plan and to conduct programs, etc. Young people of senior and young people's departments are especially helpful in this capacity. In a church which is giving serious attention to the correlation of its activities and seeking to avoid overlapping and competition in organization, there is provision made for the four-fold-life development of its intermediate girls by means of weekly meetings. Girls of greater experience are acting as leaders and sponsors for these meetings. The first Friday in each month the meeting is based upon the physical life. Program, games and all items emphasize the physical nature. The second Friday's program is built for the mental life; the third, the social life; and the fourth the religious life, which, in this instance uses the missionary programs arranged for the young people of that communion. This project or series of projects (because it extends over the entire year), gives the very best opportunity for the expression of interest in others, and supplies the training of working with others.

Community-Centered Projects

PROJECT NUMBER ONE: Make a survey of your community to familiarize yourselves with conditions. Have a definite purpose outlined for the survey; namely, (1) to find people with whom you may become friendly neighbors; (2) to know the purpose of the institutions (if any), and (3) to find opportunities for neighborliness of any kind. The following activities are welcomed by most institutions: (a) conducting programs for the entertainment of persons living in the institution (songs, stories, etc.); (b) giving birthday parties monthly for those persons whose birthdays occur in that month; (c) providing baskets of fruit, vegetables and other necessities as needed.

World-Centered Projects

PROJECT NUMBER ONE: Know the missionary organization of your communion; the personnel of its membership, its types of work, ways of working, and its fields of activity.

Project Number Two: Select a missionary with whom you may become acquainted and establish a genuine friendship for her. Write letters, send gifts, acquaint yourself with the needs of her station and become in reality her assistant.

Project Number Three: Assume the responsibility for keeping one or more "Hope chests" filled for your out-going missionaries. Underwear, linens, hosiery and many smaller but very necessary things can be happily supplied by girls who really care.

Project Number Four: Homes for the aged or the orphans can be a most interesting opportunity for the supplies of boxes of cookies, apples, nuts, canned fruits, etc., when the interest of the girls is aroused by acquaintance of some persons in these Homes.

THE SUCCESS of projects in girls' classes lies in their interest in others and the following quotation may well be the key-thought which will sustain such an interest:

"He gave his sympathy to the suffering,
He gave his strength to the weak,
He gave his substance to the poor
Because
He had given his heart to God."—*Gordon.*

IMPORTANT ANNOUNCEMENTS

Quadrennial Convention International Council of Religious Education
Birmingham, Alabama - - - April 12—18, 1926

American Education Week - - - - November 16—22
Religious Education Sunday - - - - November 22

Suggested subject for sermons: The Place of the Fourth R (Religion) in the Education of American Childhood and Youth.

THE JOURNAL'S LOOK AHEAD

DECEMBER—Worship in the Church School.
JANUARY—Religious Education of Adults.
FEBRUARY—Church School Architecture.

A series of biographical sketches of American Sunday-school Pioneers, by Joseph Clark (Timothy Stand-by), Consulting General Secretary of the New York State Sunday School Association. Dr. Clark is known and loved by the Sunday-school world. Article one begins in this number of the JOURNAL.

CHURCH SCHOOL PROJECTS FOR BOYS' CLASSES

By Lawrence W. Johnson

THIS ARTICLE deals only with suggestions for projects with the High School or Senior group in the Church School. Types of projects and methods of introducing and carrying them out vary with the three periods of adolescence

Middle adolescence is a period of unusual growth mentally. The mind is reaching out after things new. The High School boy, in particular, is drawn toward that which is challenging, that which has life and virility. The church should present to the middle adolescent boy a program which enlists his best thought and challenges his highest loyalty. A project, carefully chosen, which conforms to his needs and interests may become a very important part of such a program.

A project must arise naturally out of the thought processes of a group. It cannot be superimposed. To simply set a fully developed project before a class of boys and expect them to enthusiastically carry it out is to court failure and disappointment. The boys must feel from the very beginning that they are the originators of the idea and it is their responsibility. Naturally the leader will skillfully suggest and guide the project as it moves along. It will be necessary for him, in the beginning, to raise certain questions so that the group is set to thinking on specific problems. Very little time will generally elapse between the interrogation and the response, "Well, let's see what we can do about it!"

* * *

FOUR PROJECTS will be suggested. They have been tried in various local churches and found worth-while. It must not be assumed, however, that they are to be taken just as they are given and without any adaptation expected to fit every class of boys in every local church. The idea will be set forth with the desire of bringing to leaders of boys' classes material which they might adapt and use with their groups.

It is well for the leader of a class to always keep before him a few of the cardinal principles of the project method. *First*, the project grows naturally out of the thinking of a group; *Second*, the problem should be definite and clearly defined; *Third*, there should be a well determined plan of procedure; and *Fourth*, the leader should call for regular reports of the work accomplished and evaluate them with the entire group.

* * *

THE AIM of the first project is to stimulate interest in the regular activities of the class and the work of the entire school. A point of contact may be with a report on the activities of certain classes of High School boys in various sections of the country. Interest in and enthusiasm for the class as an organization should be aroused. The discussion may then center upon what the members would like to see the class do as a group. A number of suggestions will likely be made here that will be of little worth. A wise leader will, however, direct the responses and gradually center them around the plan of first making definite arrangements to raise the standards of work and efficiency of the group before launching forth upon a program outside. Standards of attendance and punctuality, lesson study and response, church attendance, attendance at and participation in the activities of the High School group on Sunday evening and during the week, and the various service activities might well be carried out by the class. These standards will vary, of course, with every group of boys. The main point for the leader to remember is that the boys themselves should determine them. A leader who has the genius to arouse a group to set worthy standards for itself will usually be rewarded by having the members abide by them.

From this point the boys may select such contributions as they desire to make toward the realization of their purpose. Interest is the determining factor in these choices. One boy may handle publicity items about the class activities. Another may handle the printing and poster making, if the class decides to do advertising in this way. Service activities outside the narrow range of the group may prove to be a tremendous challenge for one or more boys. Still another may gather all the material he can about other boys' classes and what they are doing in their respective churches. Generally, there are more jobs to do than there are boys to do them.

It is often true that more than one boy will want to tackle a particular phase of the task. There should be no difficulty at that point unless too large a number would choose the same thing. That could be avoided by the leader making a large enough choice of responsibilities. The project may be broadened to include the entire school. In other words, a class urged on by the proper motives and under the right leadership might become a very important factor in raising the educational standards of the department and whole school. Through cooperation with the superintendent and other officers, a class may discover a wonderful field of service opening up before it. It may undertake the improvement of the worship service, with all that that means. In schools where there is no unification of the educational program for the Senior Department, a class may take the necessary steps to bring about such a plan.

Needless to say the project is not going to move along of its own accord. It must have constant stimulus on the part of the leader, although his ideas should never be presented in a manner to make the class feel they are not its very own. The secret of project teaching lies here. The principle back of this is old, even though the application may be set in a new light.

* * *

A CHURCH-CENTERED project which was carried out by a class of High School boys with much success will be of interest to leaders of boys' classes. The aim is to interest the class in the aged of the church and community and ways by which the church may serve them. The project may be carried out at any time. November, because of its association of fellowship and gratitude, is an excellent month. The leader may bring in a human-interest story, from his own observation, or one taken from a newspaper or magazine, dealing with the aged or shut-ins. Discussion may follow regarding the place the church holds in the life of such people, particularly those in Old People's Homes and Institutions maintained by the State. Ways and means of helping them will be suggested by the boys.

Here might be injected the idea of a "Church Homecoming." Plans for the day will begin to take form. In cooperation with the minister, the group may plan the types of program to be presented in the Church school and morning service. Responsibility for publicity, invitations, transportation, etc., will be divided among the members of the group. The day may be made one of great significance. It is a project through which the interest and attention of a group may be enlisted for some weeks. It brings the class in closer touch with the church and its constituency. It permits the group to see something of conditions in the various institutions which care for the aged. Perhaps, through the efforts of the class, conditions at these institutions may be improved, if improvement is needed. Respect is taught. A vision of service is set before a group that may be somewhat self-centered.

* * *

CIVIC PROBLEMS generally afford a good project field. The High School boy is beginning to take some interest in community affairs. Through participation in debates, he often does a little investigation and research along this line. Through his reading he is brought to a consideration of civic problems. At an opportune time the leader may open the subject and permit discussion. It is likely that very little is known of the city administration. After interest has been aroused various members may be given certain phases of the city affairs to investigate. The election machinery, the manner in which the different departments are

managed, the type of men at the head of each, and other angles of the municipal government may be assigned to different ones. Care must be taken in such investigations. It must all be approached in the right spirit. City officials are sometimes suspicious and hesitate to impart information. It is necessary to use a great deal of tact in a project of this nature.

There should be careful checking up of the results of the investigations each week. Evaluations should be made and a definite plan of follow-up made. To simply discuss these problems without any resultant action on the part of the group has little value. In order for the project to be carried through to completion, it is likely that a conference with the mayor or certain officials will have to be arranged. Concrete suggestions should be made if there are instances where the group feels there is opportunity for betterment of conditions. Perhaps the Church Board could be interested in the movement. The economic, political and religious status of the community could be studied. The Christian concept of government and administration of civic affairs can be woven into the discussions. A home mission project may result from the study of the economic conditions in sections of the city. A religious census may result from the investigation made of the religious forces in the community. In this, as in other projects, the group may discover any number of related problems which are worthy of consideration.

* * *

CHINA is today probably the most interesting country in the world. Her great population, her tremendous latent resources, offer a wonderful opportunity for study. China offers a world-centered project of unusual interest to a class of boys. Numerous methods of approach may be found through newspaper and magazine articles. Interest in China is comparatively easy to arouse. The leader may raise numerous questions regarding the history, political confusion, and religious complexities of China. The specialized interests of every boy in the group may be appealed to through the limitless possibilities of studying the many phases of Chinese life. Art, music, architecture, dress, customs, and the new industries of China may be studied. Visits to Art Institutes and Museums may be made. Many thrilling adventures await the youth who delves into the heart of ancient and modern China. The Chinese in America—their general condition, socially, economically, and religiously is an interesting study. Then, through the evaluations and summing up, the boys will suggest how the Christian church is helping and what remains to be done. It is a great challenge to the High School boy.

THE JUNIOR SERVICE OF WORSHIP FOR DECEMBER

Theme for December: Sharing

First Sunday: Sharing with Far-away Neighbors

By Nan F. Weeks

Prelude (Instrumental): "Evening Song." Schumann. (Arrangement in *First Book in Hymns and Worship.*)

Call to Worship:

Supt. Let the peoples praise thee, O God;
Let all the peoples praise thee. (Psalm 67:3)

Praise Hymn: "O King of Kings! O Lord of Hosts."

Prayer.

Memory Drill.

Fellowship Service:

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcements.

Recognition of far-away neighbors. (If the school is observing Golden Rule Sunday in the interest of Near East Relief, a story bearing on the subject may fittingly be told at this time. Fascinating stories of actual happenings may be secured from the Near East Relief, 151 Fifth Ave., New York.)

Song: "When Thy Heart with Joy O'er flowing."

When thy heart with joy o'er flowing
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

When the harvest sheaves ingathered
Fill thy barns with store
To thy God, and to thy brother
Give the more.

Share with him thy bread of blessing,
Sorrow's burden share.
When thy heart enfolds a brother
God is there.
—*T. C. Williams.*

Offering Service:

Supt.: Freely ye received, freely give. (Matt. 10:8)

Collecting of Offering.

Prayer:

Dear Lord, thou gavest all to me,
All that the world calls mine;
And of thy gifts I give to thee
For all I have is thine.
—*Helen Talbot Porter.*

Devotional Service.

Quiet Music.

Scripture.

Supt.: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. (Mark 12:30)

Dept.: Thou shalt love thy neighbor as thyself. (Mark 12:31)

All: Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. (Acts 20:35)

Prayer: "God of the Strong, God of the Weak".

God of the strong, God of the weak,
Lord of all lands and our own land,
Light of all souls from thee we seek
Light from thy light, strength from thy hand.

In suffering thou hast made us one,
In mighty burdens one are we,
Teach us that lowliest duty done
Is highest service unto thee. Amen.

Response:

Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (Matt. 25:40)

Hymn: "Love Thyself Last" (First and second stanzas.)

Call to Study:

Supt.: Thy word have I laid up in my heart,
That I might not sin against thee. (Psalm 119:11)

Lesson Study.

Closing Hymn: "Blest Be The Tie That Binds."

Prayer.

Postlude (Instrumental.)

Second Sunday: Sharing with Near-by Neighbors

Note. If the juniors are to become "doers of the word and not hearers only," definite plans should be made for some expression of the true Christmas spirit, —the selecting of a worthy object to which to give, and the planning for the bringing of gifts as classes or as individuals. The program should help to create the desired attitude on the part of the juniors.

Prelude (Instrumental): Melody in F, by Rubenstein.

Call to Worship: (See program 1)

Praise Hymn: Doxology.

Prayer: Lord's Prayer.

Memory Drill.

Hymn: "True-hearted, Whole-hearted."

Offering Service: (See program 1)

Fellowship Service:

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcements.

Recognition of those in need. A story

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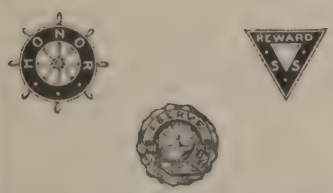

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leading up to a discussion of plans for sharing Christmas cheer with some less-favored neighbors,[a]—a needy family, the children in an orphanage or hospital or mission.

Song: "Somebody"[b] (Sung as a solo or by a class.)

Devotional Service:

Scripture: (Response)

Supt.: In what spirit should we give to God who has given so much to us?

Dept.: Freely ye received, freely give. (Matt. 10:8)

Supt.: What did Jesus say about the joy of giving?

Dept.: It is more blessed to give than to receive. (Acts 20:35)

Supt.: How can we give to God since he owns everything?

Dept.: Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (Matt. 25:40)

Supt.: What does the Bible say about helping the poor?

All: He that hath pity upon the poor lendeth unto Jehovah. (Prov. 19:17)

Prayer:

Our heavenly Father, we thank thee for thy many good gifts to us,—for our homes and our food and our clothing, for friends to love us and for health to make us glad. We ask thee to bless the boys and girls who do not have so many pleasures as we enjoy,—those who are poor and cold and hungry; those who are sick; those who have no father or mother to care for them. Help us to be unselfish. Make us more willing to share with them and try to make their Christmas season glad. Help us to grow more and more like Jesus our Saviour who went about doing good. We ask it in his name. Amen.

Hymn: "Love Thyself Last."

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days, by little acts of beauty,
And help them bear the burden of life's load.

Response: Ye ought to help the weak and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

Call to Study: (See program 1)

Lesson Study.

Closing Prayer:

"O Master, let me walk with thee
In lowly paths of service free;
Teach me thy secret, help me bear
The strain of toil, the fret of care."
—*Washington Gladden.*

Postlude (Instrumental)

Third Sunday: God Sharing With Us

Prelude (Instrumental): "Nazareth" by Gounod.

Call to Worship:

Supt.: God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. (John 3:16)

Praise Hymn: "Hark! The Herald Angels Sing."

Prayer.

Fellowship Service:

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcements.

Presenting of gifts (Special offering of food, clothing, money, toys or whatever was decided upon at a previous session.)

Offering Service: (See program 1)

Devotional Service:

Quiet Music.

The Christmas Story in Song and Scripture.

Hymn: "O Come All Ye Faithful."

Supt.: (Luke 2:8, 9)

Dept. "The First Noel."

First Year Classes: (Luke 2:10-12)

Dept.: "It Came upon the Midnight Clear."

Second Year Classes: (Luke 2:13, 14)

Boys: "Joy to the World."

Third Year Classes: (Luke 2:15, 16)

Dept.: "O Little Town of Bethlehem."

Teachers: (Luke 2:17-20)

Supt.: She wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. (Luke 2:7)

Dept.: "Thou Didst Leave Thy Throne."

Prayer:

Lord Jesus, who came down to earth
To live and die for me,
Help me to give, in grateful love
My very best to thee.

Call to Study: (See program 1)

Lesson Study.

Hymn: "Holy Night."

Prayer.

Postlude: (Instrumental)

Fourth Week: Sharing With God

Prelude (Instrumental): "Consolation," Mendelssohn.

Call to Worship: (See program 1)

Praise Hymn: "Joy to the World."

Prayer: Lord's Prayer (in concert)

Memory Drill.

Hymn: "Love Divine."

Offering Service:

Supt.: What was God's best gift to us?

Dept.: God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. (John 3:16)

Supt.: In what spirit should we give to God who has given so freely to us?

Dept.: Freely ye received, freely give.

Collecting of Offering.

Prayer (See program 1)

Fellowship Service:

Hymn: "Let Not Thy Hands Be Slack."

Recognition of God's World-family.

Announcements.

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Devotional Service:

Quiet Music.

Scripture: Matt. 2:1-12.

Prayer.

Response:

What can I give him, poor as I am?
If I were a shepherd, I would give a lamb.
If I were a wiseman, I would do my part
What can I give him? I'll give my heart.

Call to Study: (See program 1)

Lesson Study.

Hymn: "My Jesus I Love Thee."

Benediction.

Postlude: (Instrumental)

[a] "Jack Horner's Thanksgiving Pie," by A. W. Comstock is most suggestive. Published by Dept. of Missionary Education, 276 Fifth Ave., New York.
[b] Popular Hymnal.

THE YOUNG PEOPLE'S TEACHER THAT BOYS LIKE BEST

By Geneva Boys*

HELLO, BOYS, how are you this bright morning?" That's what I like to hear from my Sunday-school teacher; bright as the morning he mentions and as full of pep as can be, but he knows the lesson, and I also know that when he is there I, too, will know it. In his eyes I see the light of the trail blazer, the four-fold leader and liver. That's my pick.

The boys in the average Sunday school like a cheerful, patient teacher who has prepared his lesson and knows what he is teaching; a teacher who *can hold the interest* of a class in any religious way; a teacher who is a boy himself in his spirit and is not "hard boiled."

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*Answers given by boys in the International Older Boys' Camp Conference at Lake Geneva, Wisconsin, members of the Young People's Methods Class. Each paragraph is one boy's answer and is left in his own language. The boys were given five minutes to write these answers. The Conference had a large enrollment of high grade boys.

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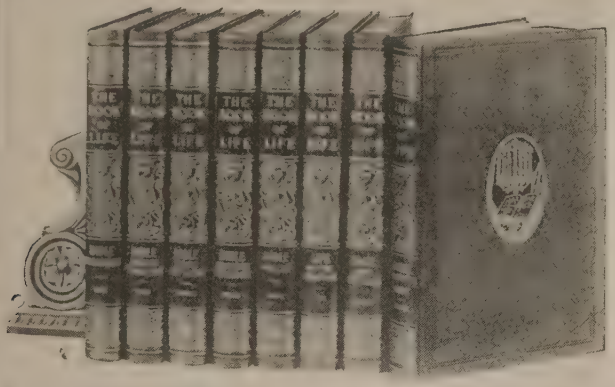

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F. H. Bair,
Supt. Schools, Colorado Springs, Colo.

Let our Counsellors Call—No Obligation

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joke; "Johnny, wiggle this way," and *not* "Johnny, don't wiggle"; interested in each of his pupils and their interests; Christian fellow with a "round" face; useful in all emergencies and situations; fellow who is a star among fellows of his own age; good athlete.

A fellow who is a little older than myself; who comes into the room with a smile and a quick step; starts his task with a lot of kick and makes it snappy all the way through; one that knows you when you are out of class, and tries to become a real pal to his fellows.

Attractive; dress; manners; action; knows his "stuff," or has his lesson prepared; changes arrangement of the room often; attractive approach to the lesson; is interested in the lesson and especially in the boys.

Personality—beaming, striking (not hurting); socially active—snappy; physically—strong, with reserve force; spiritually—inclined and helpful; intellectually—sure and definite; imaginative, or good planner.

Peppy; full of the lesson; full of general background; he must be a liver of the Way; he must not be so different as to be conspicuous; he must take an interest in you; he must be a Christian; he must *lead;* he must be four-fold.

The teacher should be quick, snappy, sincere, earnest and emotionally inclined to compel the best in the boys to follow the teachings; not too much sport or political talks. He must be a man in every-day life, just as he teaches. In other words, he must so live and exemplify the life of Christ that others will *want* to be his pal and follow the same ideals.

Good appearance; interested in others; active; fair-minded; healthy; religious, not pious; broad-minded; knowing how to say what he wants to; interesting to listen to; smiling.

A real man; a Christian; a good mixer; practices what he tells us; a playmate; talks heart to heart with a fellow; on time; prepared lesson; good program; not stuck-up; one of us all; good personality; good character; good, healthy body; has a good story to tell.

Man with lots of pep; young man who understands us; one who is modern in a way that he does not just want us to read the Bible and have a cut and dried lesson; someone who believes that boys are boys; one who will be a companion, and not an *old deacon.*

Well trained; in with the bunch; on time; a doer of deeds as well as a thinker of deeds; and an inspirational leader.

Ones that have good personality; lives the Jesus-way of life before them; good person to talk plainly and good; must be wide-awake, alert, and ready for ideas of class; keep order without being cross all the time; must talk and share with class; give class a chance to participate; trained to know boys and circumstances of each member of class; being prepared.

A good sport; friendly; good leadership; ready to get in the game; willingness to do a thing; does not say no; full of pep.

A teacher that gets his ideas across; that can lead in social activities; a teacher that is at home anywhere and one who leads the four-fold life in public and in private; must be friendly.

In my opinion the young people's class teacher whom boys like best is the type who is not cold or formal, and who can hold the interest of the class and command their attention by furnishing a variety of ways to teach a class; also one who lives the way he teaches; one who teaches the *boys* not forgetting the *subject matter* at the same time.

Is a young man who can be a chum and pal to them; one who knows his Bible; woodcraft, and all out-of-door activities; in other words, a real, living, doing Christian young man.

A man who is a boy who has never grown up in his relations with boys; strong in character; true to his faith and creed; an athlete who knows about sports; joyous when it's time; serious when it's time; courageous and brave; a true sport; who loves boys and understands their minds and feelings.

Athletic; educated; personality; courage; clean sport; ambitious; healthy; neat appearance; religious.

One who is a real pal; a religious and athletic man who can lead the boys to their line; a social leader and, if possible, a teacher in school who meets boys and solves their problems every day; he should be optimistic and full of pep, and ideas, but also conservative and push the boys in the class ahead in leadership.

Good-natured; can get into each right kind of spirit: play, worship, or anything; not grouchy; intelligent (knows how to teach); good sport; good teacher.

A frank, jolly, stern as the case may be, amiable, good sport, a stick-to-it guy; a helper in religious problems; one who gives you the stuff straight from the shoulder; one who stands upon the rock of his convictions, unmoved by all criticism; one who sees as boys see; a sympathizer with them; a helper in times of trouble; an example which a boy may follow his whole life.

A peppy one; one who doesn't give advice; a good sport; a friendly one; one who knows what he is talking about; one who loves athletics as well as Bible; one who comes to class prepared; one who can start a ball rolling in any direction; one who above all is sincere.

They like a teacher that talks with them about their troubles and is a real friend to them; they like one that is not

(Continued on page 53)

DECEMBER WORSHIP PROGRAMS FOR YOUNG PEOPLE

By Frank M. and Alma McKibben

Planning the Month's Program

Theme: Giving

Aim of the Month's Program:

To provide young people with genuine worship experiences.

To afford progressive training in the ability to worship through developing proper appreciations, attitudes and habits, by familiarizing them with worship forms and materials, and by teaching them to participate.

To develop a better understanding of the meaning of Christian giving.

Principles Governing the Planning and Conduct of the Services:

There should be a definite order of service for the month, making provision for variety in the materials used each Sunday.

Provision should be made for participation on the part of the young people, in hymns, responses, prayer, special features, etc. If the young people are compelled to worship in the Church school with the adults, special effort should be made to lead them into participation by grading the program to their interests and needs and by using materials that necessitate their taking part.

Different individuals and groups of young people should be called upon to assume leadership during the month, such as department leaders, officers, classes, etc. Those who lead should realize the seriousness of their responsibility, should be well-prepared, and should be seated at the front.

There should be capable adult supervision. Closer supervision will need to be exercised when the younger classes lead the service.

Cooperation on the part of all leaders is essential to success. This means that the teachers and officers, ushers, pianist, song leader, as well as those directing the service, must be in the spirit of worship, be familiar with the materials, and help in every way possible to make the service a real experience of worship.

The services of the month should be planned with respect to the other worship experiences of the young people on Sunday, their attendance or non-attendance upon the church service, young peoples' devotional meetings, etc. There should be general understanding with reference to where the young people will have their major experience of worship. If the majority of the young people attend the church service, the worship session of the Church school may be modified, shortened, made less formal, and emphasized as a time of training in

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PS4 Palestine at the time of the Kings. This map shows the greatest extent of Solomon's Kingdom. Scale, 12 miles to the inch.

PS5 Syria and Persia. This consists of 2 parts. The upper covers Syria and Mesopotamia to illustrate the wanderings of Abraham and the Jewish Captivities. Scale, 28 miles to the inch.

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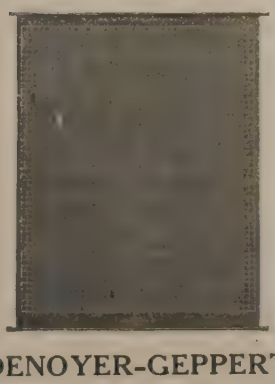

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worship. If the larger number do not share the adult church service, the Church school session will need to be made more dignified and worshipful. Correlation will need to be effected also between this service of worship and the evening young people's devotional meeting. Unrelated worship experences, repetitious use of materials and unwise use of time are to be avoided if possible.

"Taking the collection" should be made an act of worship rather than a matter of mere routine class business.

Suggestions for Adaptations:

The order of service which follows is intended to be flexible, permitting of expansion or abbreviation as local conditions may require.

The hymn numbers given may be found in Smith's *Hymnal for American Youth.*

Inasmuch as this is the Christmas month it will be advisable to use the less familiar Christmas hymn tunes wherever instrumental music is desired, thus acquainting the young people with the melodies.

The services of the month may be greatly enriched by a careful use of the masterpieces of art having the nativity events as their subject. Private homes, art shops, the rooms of the church may be canvassed to procure pictures which may be placed artistically before the young people during their worship service.

In some churches it has been found helpful to type or print the order of worship on a single sheet or card board for regular or occasional use.

Programs for the Month

First Sunday: The Giving Spirit

Instrumental Prelude: Handel's "Pastoral Symphony," or "O Come All Ye Faithful," No. 79.

Call to worship: (The assembly standing)

"Give unto the Lord, O ye kingdoms of the people.
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto His Name."

The Gloria (Orders of Service, page 12).

Prayer (The assembly seated).

Hymn: "As with gladness," all verses, No. 89.

Scripture: Luke 4:16-21 (Read in unison if possible)

Key verse: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Verse 18.

Hymn: "Fairest Lord Jesus," No. 122.

Worship Through the Offering:

(The leader may take the offering plates and say):

"Freely ye have received, freely give."

(The ushers will then take the plates and wait upon the assembly during which time Christmas music may be played. The ushers will bring the plates to the front and bow for the offering prayer said by the leader):

"Our Father, we thank thee for all thy good gifts to us. We ask Thee to accept this offering and the adoration of our hearts. Wilt thou use them and us in the work of the kingdom, we ask for Jesus' sake. Amen."

(If desirable an offertory hymn may be sung instead, such as Orders of Service, p. 33.)

Thoughts for the Day:

What application does the Scripture have to the theme?

Can we give without having the giving spirit? Contrast the Pharisees' gift with the widow's mite.

Was it not the absence of the giving spirit which kept the rich young man out of the kingdom?

Does unselfishness truly represent the giving spirit?

Hymn Solo: "Love thyself last," No. 204.

Benediction: "May the Lord watch between me and thee while we are absent one from the other."

(Estimated time: twenty-thirty minutes.)

Second Sunday: The Kinds of Gifts We May Give

(Anticipating White Christmas Service)

Order of service: The order of the previous Sunday may be used with the following suggestions:

Hymns: "Brightest and Best," No. 87.
"I Would Be True," No. 170.
"My Task," Ashford, Solo number.

Scripture: Luke 10:25-38

Key verse: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself."—Verse 27.

Thoughts for the day:

Get before the young people a list of the types of gifts they may bring to the kingdom task, suggesting:

a. Material gifts of money, food, clothing, toys, etc., to those in need.
b. Avocational gifts of time and talents in such activities as teaching and working in the Church school, playing the piano, leading in the singing, giving leadership in the recreational program, assisting in clerical work in the church, etc.

(In this service the young people should be led to see that the best gifts they may bring at this time are not only material gifts but also gifts of time and talents in voluntary service.)

Third Sunday: God's Gift to Us

Order of Service: Order of previous Sundays followed, with the following suggestions:

Hymns: "It came upon the midnight clear," No. 74.
"O Little Town of Bethlehem," No. 80. (Sing the last verse as a prayer.)
"Thou didst leave thy throne," No. 91 (Quartet).

Scripture: Luke 2:8-20, The story of the Shepherds.

Key verse: "For there is born to you this day in the city of David a Saviour, who is Christ the Lord."—Verse 11.

Thoughts for the day:

Why was Jesus God's supreme gift to man?

Is this Gift ours until we have accepted it?

What will we do with the Gift?

If desired a service of carols and scripture may be used in the place of this program. Have a quartet or soloist trained to sing some of the less familiar Christmas carols and to lead the assembly in singing the better known nativity hymns. A combination of scripture and carols which has been found most effective follows. This should be preceded by the regular instrumental prelude and call to worship.

The Christmas Story in Scripture and Carol

Scripture: "And thou Bethlehem"—Matt. 3:6.

Hymn: "O Little Town of Bethlehem," No. 80 (assembly).

Scripture: "And she brought forth"—Luke 2:7.

Hymn: "There's a song in the air," No. 81 (assembly).

Scripture: "And there were in the same country shepherds."—Luke 2:8-12.

Hymn: "The First Noel," No. 77 (quartet).

Scripture: "And they came with haste"—Luke 2:16.

Hymn: "Sleep my little Jesus," No. 82 (solo).

Hymn: "Silent Night," No. 83 (assembly).

Scripture: "And behold there came wise men"—Matt. 2:1-3.

Hymn: "We three kings of Orient are," No. 90 (assembly or soloist).

Scripture: "Foxes have holes," Matt. 8:20.

Hymn: "Thou didst leave thy throne," No. 91, vs. 1 and 3 (quartet).

Hymn: "I heard the bells," No. 85 (assembly).

Prayer.

Worship Through the Offering.

Benediction.

Fourth Sunday: The Gift of Self

The order of service: The order of the first Sunday with the following suggestions:

Hymns: "Ring out the old," No. 223.
"Give of Your Best to the Master" (solo, Living Hymns, No. 51).
"O Jesus, Prince of Life and Truth," No. 179.

Scripture: Luke 9:23-27.

Key verse: "And he said unto all, If

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any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it."—verses 23 and 24.

houghts for the Day:

This service should offer young people opportunity for decisions to give eely in the work of the kingdom. It ay well provide opportunity for some to ve their lives in service. The wise ader will discover the particular emasis which should be made. The young ople should be led to see that only as ey share the gifts they receive may ey expect to be useful members of the ngdom. The vision of Sir Launfal ways has a lesson in this connection. he thought of the stagnant pool which always receiving but never giving as mpared with the clear river which ceives only to give may be made ry helpful in such a service. This rvice may profitably be combined th or follow a "White Christmas" rvice. It should be in the hands of a pable adult leader.

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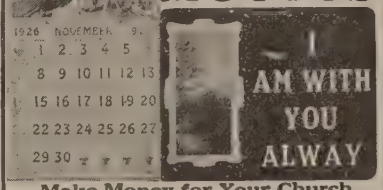

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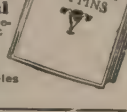

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BUILDING A YOUNG PEOPLE'S PROGRAM FOR THE LOCAL CHURCH

By H. L. Pickerill

IT WOULD be quite presumptuous in this brief article to attempt to give even an outline of a comprehensive program for use with young people in the church. We shall, however, endeavor to give some suggestions and point out an approach to the building of such a program. The older young people, eighteen to twenty-three inclusive, will be our main consideration in this treatment.

The fact that this group is usually the smallest in the local church would indicate we have failed to reach them with a vital program that meets their religious needs. They are found at this period in college, university, the trades, business or professional life, and many are establishing homes. These activities would indicate they no longer will be loyal to the church from any outward compulsion. We must then seek those inner urges that have characterized this group by practical altruism. What are those springs of action that motivate youth to seek the ideal through service?

Four prominent desires characterize this age: A desire for leadership; A desire for knowledge; A desire for service; and A desire for friendship. Any approach to enlist the energies of this group successfully must be through these major desires. A knowledge and use of these forces raise the leadership of youth from the realm of the commonplace to the plane of human engineering. The nature of youth reveals to us that they are incurably religious, and any failure to enlist them in religious activity is a failure on the part of the adult leader.

* * *

SOME TIME ago the writer observed a very successful Hi. Y. Club organization. This group had every member of the first team of the high school football squad in its membership. Upon inquiry it was found that this club was fortunate in its adult leadership. The leader, in fact, was not a leader but rather a counselor. He put the responsibility for working out the policy of the organization, the securing of members, and the building of programs upon the young men themselves. The counselor in this case worked in the background and, through suggestion, stimulated the group to use their own initiative.

During the past summer several hundreds of leadership young people's conferences were held. Some of these that were observed were primarily projects of the young people. No rules, laws, or regulations were imposed by adult leaders. The group in such cases was faced with the task of disciplining themselves and building much of the program. Even the leaders who ventured to use such a method were amazed at the response. In many instances the conference ran its entire course without a single case of discipline, and throughout the work high academic standards were maintained.

* * *

THESE illustrations serve to show us that the motivation, method, and the content of the program are very closely related. We can no longer think of bringing a program to young people and expect them to receive it enthusiastically in its final form. In the event such a program is received out of loyalty for the leadership, or for want of a better program, interest is sure to be short lived unless some effort is made to enlist the creative genius of the young people themselves. A use of the method illustrated above would naturally lead to some adjustment of the machinery in the local church.

In the educational, business, and professional world where we find these young people, they are given challenging tasks that try their best powers. With these tasks are coming new opportunities to have a definite part in the administrative features of the enterprises commanding their attention. The church cannot hope to enlist their support and loyalty unless it is willing to give similar opportunities. This means that the youth of this group should be recognized in the governing councils of the church. Such a recognition must be more than a patronizing attitude that permits them to sit in the board meeting. They should be elected as the adult members of the board and should have voting power. The granting of such a privilege brings a new feeling of responsibility to youth. Furthermore, it brings a new point of view and a vital contribution to the administrative body of the church.

* * *

THIS PROCEDURE would then make the entire church enterprise an integral part of the comprehensive program. We no longer would be compelled to look outside of the church for "so called" activities to interest the young people. In this connection such an enterprise as the every member canvass could well become a project for the youth of the church. In addition to using their efforts in raising the general budget, they may be given a just share of the total budget to raise within their own group. The securing of the pledges, the receipting of payments, and the transfer of the money

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the general church treasurer could ll be made a project for the young ople's department. This gives the portunity under ideal conditions, for ining youth in the financing of the gdom.

The church school of missions, attend-ce, and evangelistic campaigns, church l community surveys and church ht are enterprises of the church in ich that youth should be interested l have a definite responsibility. If, rough a series of weeks or even months, young people are taken into counsel garding the purpose, plans, and meth-s of such activities, the church will d a new attitude and a new response the part of youth.

* * *

WE ARE painfully conscious of the fact that, in spite of our recent orts in religious education to give uth a well rounded religious experi-ce, we have not produced any phe-menal results in developing a loyalty the church. Many groups of young ople are faithfully attending depart-ental and class meetings and carry-g on young people's societies within e walls of the church, but there is tle evidence they are interested in e church itself. A survey among any groups of young people has revealed e fact they do not think first of the urch when they think of institutional igion, but rather they think of the nday-school class or the young people's ciety. Therefore it would seem that the construction of a comprehensive ogram for youth we should have as e major objective the development a church consciousness.

* * *

SPACE DOES not permit a discussion here of the place of correlation in veloping a church consciousness. How-er, it should be remembered that no ll balanced program for youth can planned without the proper correla-n or unification of the various organ-tions that are seeking to serve youth thin the local church. Although a eat deal has been said on the subject correlation from the organizational int of view, little has been done in e matter of providing correlated pro-am materials for churches that have ken one or more steps in developing correlated organization. The Presby-ian Church, U. S. A., has done the st conspicuous piece of work in this ld, and no leader of youth should empt to build a comprehensive pro-am without taking advantage of this aterial on which has been given so uch time and thought. Additional aterials, in projects of a more general ture, are appearing in book form. *e Project Principle in Religious Edu-ion*, by Shaver, has a wealth of usable aterial for program construction. *A ader's Guide for Young People's Pro-ts*, by the same author, has just come m the press and contains the most pful suggestions on elective courses at have come to the writer's attention.

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BECAUSE of the very nature of the case, we cannot hope for a comprehensive program to be handed down from any agency or society. The needs of young people of the same age vary in different localities and under different conditions of life. A group of working young men and young women have very different needs from a college group. The training program in church leadership for the former group must be more simple. Such a group should be stimulated to read and study in order to supplement their education so that they may become efficient members of society. This condition points us to a logical conclusion—we must have an adult leadership of youth that is trained. Added to their consecration to the task must be a trained intellect that knows youth and understands the technique of leading them and helping them to an abundant life.

* * *

TO ILLUSTRATE the place of an adult leader of a young people's class, let us look at a Junior-Senior university group that is now under observation. This group met in a Sunday-school class at the beginning of the school year. The easiest thing that could have been done would have been to use the uniform lesson without any discussion as to what would be the material for study. However, instead of this, the leader of the group felt the class should decide what they should discuss for the school year. Twenty-five different courses are being reviewed and before these are presented the religious needs of youth in a university situation are frankly faced. Such courses as campus problems, Christian home building, vocational guidance, science and religion, and Christianizing business are being considered.

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WORLD'S SUNDAY SCHOOL ASSOCIATION NEWS

By Samuel D. Price

Headquarters W. S. S. A. 216 Metropolitan Tower, New York City

THE RECENTLY formed Australian National Sunday School Council is in affiliation with the World's Sunday School Association. Their first convention will probably be held at Sydney in 1927. The date is fixed with reference to the tenth convention of the World's Sunday School Association which will convene in Los Angeles in 1928.

Among the encouraging features of the work of the church in Australia for its young people are the following: 1. The beginnings of a National Organization with nation-wide outlook and policy. 2. The growth of denominational departments, working in no sectarian spirit, but unitedly. 3. The development of an indigenous Sunday-school literature. 4. The setting apart by the churches of specialists for Sunday-school work. 5. The deepening of the sense of responsibility for the evangelization, and good government, of the Islands of the South Seas. 6. The increase of organizations of young men and young women providing channels for self-expression and service.

The missionary organizations of the various churches are actively engaged in Sunday-school work in all the Islands of the South Seas where Christianity has been established. There is, however, a large field here that has not yet been reached.

Sunday School Growth in Austria

FOUR YEARS ago, when two representatives of the World's Sunday School Association made an attempt to hold a Sunday-school convention in Austria, just six people were present. Even so the foundations were laid for further building. Word now comes to the office of the World's Sunday School Association from the former Secretary of the Austrian Sunday School Union, D. H. Jaquemer telling of the second Austrian Sunday-school convention. More were present than last year. They came from many parts of Austria and there were also visitors from Hungary, Poland, Czecho-Slovakia, Switzerland and Germany. Much stimulus was given to the work.

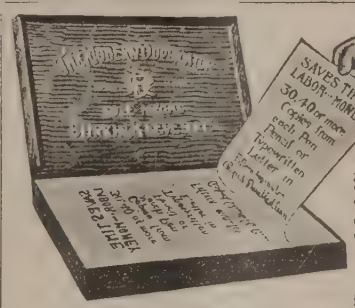
At the first national convention, Dr. W. C. Pearce, Associate Secretary of the World's Sunday School Convention, was present. He went to Vienna for this purpose after the World's Convention was held in Glasgow. The service that he rendered at that time has been continuously effective. At the second convention, the one just held, a resolution of "thankful remembrance" was passed, expressing appreciation to Dr. Pearce for the work rendered a year ago and for his encouragement since then. This document was signed by one hundred delegates.

Mr. Jaquemer has been able to give only part time to the Sunday-school work in Austria. After considerable searching, a full time general secretary has been found in Reverand Mr. Luntowski of Germany, who has had special training for this type of leadership. He assumed his office on August 1. The part which the World's Sunday School Association contributes annually to Austria is provided by friends of the Sunday school in Erie, Penna. Without these gifts the work in Austria could not have proceeded as it has.

Sunday-School Literature in Arabic in Syria

DURING the past year the Government granted the Syria Sunday-school Committee a permit to publish a children's and young people's monthly paper. For two years there has been a paper called the "Mulhek" or "Supplement of the Weekly Neshrah." This paper now has taken the name of "El-Bustan," or "The Garden," and is published as an independent periodical by the Syria Committee, of which Rev. George H. Scherer is the secretary. He is also the representative of the World's Sunday School Association in Syria and Palestine.

The year of 1924 closed with about 1,500 subscriptions and the paper has become practically self-supporting. In 1924 the Committee also began the publication of a monthly "Teachers' Helps on the Sunday-school Lessons." This leaflet was made much briefer than the Arabic translation of Tarbell's Guide, which is published in Egypt annually. And whereas only seventy-five copies of the



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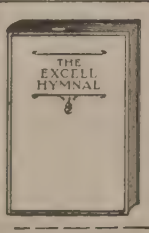

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'Guide" were used in Syria the previous year, three hundred fifty copies of the new publication have been taken. These two publications are circulated not only in Syria and Palestine, but also in Arabic speaking Turkey, in Mesopotamia, and in Egypt. In February, 1925, the Committee in Syria began the publication of a weekly picture sheet which is likewise meeting with a very cordial reception.

Seeking Children Outside the Sunday School in South Africa

FOUR-FIFTHS of the population of South Africa live in country districts, widely scattered over a vast area, and in such small and distant communities that attendance at Sunday school is often impossible. With its aim to bring some measure of Christian education to every boy and girl, the South African National Sunday School Association, while extending and improving Sunday-school work, has given special attention to the needs of the child at present outside the Sunday school. John G. Birch, of Port Elizabeth, is the General Secretary of that Association.

The Country Scholars Department has been organized, by means of which large numbers of children living on lonely farms, along the railway line, and in other isolated places receive the lesson papers and picture cards by mail and, with the help of parents or friends, study the weekly lesson at home. This plan has met a great need in the homes of scattered church members who welcome this method of linking up their children in a definite way with the Sunday-school department of the church.

There are many homes, however, both in town and country, where the parents do not realize the need of Biblical instruction for their children, and with this fact in view the South Africa Sunday School Association has commenced the issuing of a bright, attractive paper for children entitled "Young Africa." Apart from a Dutch church magazine this little paper is the only paper published for children in South Africa. It contains clean fiction, helpful articles, puzzles and pictures that appeal to any boy or girl whether interested in the Sunday school or not. It also deals in an interesting way with the current Uniform Lessons. It is not as yet self-supporting but it has met with a favorable reception and its circulation is growing.

Sunday Schools Thrive in Constantinople

WHEN THE closing session of one of the Sunday schools in Stamboul, Constantinople, was held last June, reward pins were given to fifty-four boys and girls who had not missed a single session of the Sunday school. Then about fifty others were given cards or book marks for very regular attendance. The average attendance for the year had been four hundred. Special attention has to be given there, as everywhere, to the care of the school and the teaching to obtain such fine results. Both Greek and Armenian teachers had become proficient as instructors. As an attraction, as well as for the teaching value, pageants had been given at both Easter and Christmas. The spoken parts were in both Greek and Armenian.

Owing to the present attitude of the Turkish officials, religion must not be taught the Turks in secular school buildings. This prevents caring for the seventy to one hundred using the Turkish language except when classes can be held elsewhere.

A SERVICE FOR CHRISTMAS

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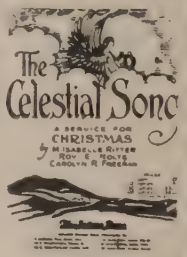
A Christmas service of unusual attractiveness for Sunday Schools. The songs are varied in style, and may be used as solos, duets, and chorus singing by the entire school. The music is charming, without being difficult. The responsive readings, recitations and exercises offer material for delightful platform presentation.

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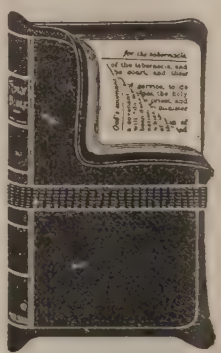

Many devout Christians could never quite grasp that passage in Acts 2-47 which in former versions of Scripture reads:

"And the Lord added to the Church daily such as *should be* saved." How understandable then this passage becomes when it is more accurately translated, as in the American Standard Bible—"And the Lord added to them day by day those that were saved." Through this clearer rendering—which is typical of thousands of passages—the earnest Bible student realizes the need of the more faithful, accurate, marvelously beautiful translations which are found only in the

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(Continued from page 44)

ver-reverent, but jokes with them once n a while; they like teachers that bring p questions for discussion that they are eally interested in; one that can show hem the right way of living by living it nd still having plenty of fun; he must ave plenty of pep and spirit.

A teacher who has the personality and orcefulness to command and lead the oys; one who can enjoy the fun that boys ike and will do what they do; one who ill not make the lesson dry and above heir heads; a man to be admired by the oys and make the boys feel he is one imself; he makes you like him and what e does and teaches.

A teacher for boys should be but lightly older than the boys themselves; ie should be energetic; full of good ideas; atient; a person of good courage, and a erson of very high morality, as boys lways look to their teacher as a hero.

A teacher that is a boy himself, not in ge, but a fellow who can see their point nd is understanding and sympathetic; lean, amiable; a real red-blooded fellow; ne who will get down and rub shoulders ith the fellows in his class; one who is rank and above board; one who is sincere nd really lives the Jesus way himself.

Jolly; earnest; Christian; well-inform-d; one with the fellows; one who has ccomplished something in life.

Christian; capable; leaders who are nd live the four-fold life.

A fellow that has lots of pep; athletically nclined; willing to help fight the battles f his class; and one who practices as nearly as he can what he teaches. This kind of man to my way of thinking would make the ideal young people's class teacher.

He should be witty; interested in his boys' personal life; willing to stand by them if some trouble should come up; interested in sports and a participant in the sports himself; he must make himself the ideal of the boys by his actions, and besides being a teacher, he should be a regular pal.

He should have a good personality; should let pupils discuss lesson; put himself on the level with his boys, by that I mean he should not be stuck up; be friendly and willing to sacrifice; should be a student of the Bible; should have a fair amount of education; talk loud enough so boys can hear; should not use words above the boys' vocabulary.

A teacher that has life; not too old, unless he still has plenty of pep; pleasant looking; fairly well-dressed; gives the boys a good chance to say something if they feel like it; one that's on time and prepared and friendly any day they meet him.

A teacher that is on time; always ready to answer questions; always prepared on the lesson; one which has a cheerful countenance; and one which is open minded and practices what he preaches.

One that is interested in a class and will get in and give their time to help the class; one that will work and work hard and count himself as one of the members of the class; one that is there regular and lives up to what he preaches.

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Associates with them; who lives his life through the week; not a sour teacher; one who helps solve problems; one who has programs; one who is a strong Christian character; strong physical man.

Humorous; peppy, educated; a good sport; an athlete; religious; knows how to teach; courageous; have patience; know boys.

A real sport; have a sense of humor; know his stuff; originality; humor; pleasing personality; straight to the point; respect my opinion; live up to his stuff; know boys and girls.

A live wire; fun and reverent on occasion; bluntly candid; physical man; brains; fair; sincere, not double-lifed; sympathetic; talkative — also on occasion; no false dignity; no false modesty.

One that has pep; a program outline; a good social teacher; a good teacher; one that knows boys; a good mixer; has a good personality; one that gives a variation in the program.

Directly to the point; very cheerful; good social mixer; one who is broad minded; one who gives good varieties in his programs; a good clean character; good principles.

A cheerful fellow that does not try to preach and pound the lesson into a fellow, but one that talks in such a way that it touches the heart of a fellow. I mean, a fellow who tells you not to do this and not to do that as "Don't go to the movies," etc. But the teacher who touches the effect to the spiritual self; a kind teacher.

Straightforward; ability; good interesting; knows his stuff; with athletic powers; one able to lead singing and cheering; powerful speaker; with wide range of subjects; honest.

The boys like teachers who have a vital relationship with God; one who has enough insight into human nature to be able to understand their problems and one who will help solve them. Boys like teachers who live during the week what they preach on Sunday.

One that lives the life he teaches; where the teacher is on an equal basis with the pupils, merely rearranging their minds and the material they have, and is the same chap when he meets his class on week-days as he is on Sunday.

Athletic; quick thinking; able to keep good order; well prepared lessons; smiling face—not overdone; given to telling good, snappy stories to clinch points home; rich mental background of liberal arts; young, except in very special cases; earnest; pleasant figure, personality, voice; religious.

One that's active and alive; a boy with the class; knows the material under his topic; in for the work of forwarding Christ's Kingdom; true to his work; earnest; not afraid to say his thoughts.

One that can hold a class; one that knows the word of God; one with a pleasant smile; one that will help; one that is on time.

One who is patient; determined; peppy; a good physical courage; friendly; tolerant; courteous; kind; democratic; calm; clean; punctual; responsive; capable of winning boys to religion; ability to lead; a sportsman; open-minded; cheerful; judicious; decisive; honest; refined; smiling face; prayer life which is warm.

One who can inspire confidence in his pupils in class, and outside be a real companion and one with whom the boys can confide; jolly and humorous; can take a joke; and above all, one who knows, understands, and can sympathize with them.

Young; peppy; excellent personality; good physique; who gets the boys to talk; person who sticks to it; person there every Sunday; a companion and big brother; not a smoker or user of drugs or liquor; good scholar; good athlete; member of the Sunday school and the church.

The kind of a teacher that boys like best is a good mixer; full of courage; using careful methods of discipline; never showing a limited amount of preparation.

Broad-minded and knows the Bible well; joyful; always smiling; has the interest of his class at heart; listens to each one's troubles and helps share them; understands boys; knows what boys like best; is a good leader; sportsman; always fair.

A middle-aged man that has a business of his own and a little experience in church; he should be jolly and yet able to hold the class in hand well; he should also be wide-awake and a good mixer to get along with everybody.

A man who is a good mixer; a good teacher that knows his stuff; a good athletic man who will teach the boys; good out-door play; and a man who loves and admires Christ.

Alert; good-natured; knows his talk; one who knows the boy; one who sets a good example; a worker with young people's doings; one who likes young people; full of pep; with inspiration; a good-natured helper.

A young married man who has just been a few years out of college; who is interested in boys; who has been in all the major athletics in college, etc.; a man who always has a smile for everyone; a man whose one interest is to help the boys with their personal questions about school, home life, etc.; even possibly their love affairs. In general, a man whom the boys look up to as their ideal.

Young; physically fit; a social leader; an athlete; a good sport; capable; earnest; willing to give advice and help; one who can use the boys' side of a question; one that boys respect and reverence.

Full of life; willing to make the class boom; not afraid to stand up for Christian principles; interested in athletics; good and instructive speaker; full of love for boys; open-minded; considerate; kind and patient; high ideals; interested in boys; willing to play as a boy; sociable.

Young fellow; full of pep; a natural leader; a good athlete; one who can lead them along any line; sports, social, and religious. He should be a good mixer and have a fine personality; but, most of all, live a clean character.

If you don't like the Journal, tell us. If you do, Tell Others. *THANK YOU!*

BOOK NOTES

THE EDUCATION OF NEGRO MINISTERS. By W. A. Daniel. 187 pp. Price $1.50. George H. Doran Company, New York.

COMMUNION ADDRESSES. Edited by Frederick J. North. 192 pp. Price $1.75. George H. Doran Company, New York.

MOTHER AND SON. By Robert Norwood. 72 pp. Price $1.50. George H. Doran Company, New York.

THROUGH ETERNAL SPIRIT. By Joseph F. McFadyen. 255 pp. Price $2.00. George H. Doran Company, New York.

THE USE OF THE OLD TESTAMENT IN THE LIGHT OF MODERN KNOWLEDGE. By John Edgar McFadyen. 255 pp. Price $2.00. George H. Doran Company, New York.

FINDING GOD IN BOOKS. By William L. Stidger. 240 pp. Price $1.75. George H. Doran Company, New York.

PAUL OF TARSUS. By T. R. Glover. 256 pp. Price $2.00. George H. Doran Company, New York.

CHARLES M. SHELDON, HIS LIFE STORY. An Autobiography by the Author of *In His Steps*, and the Editor of *The Christian Herald*. 309 pp. Price $2.50. George H. Doran Company, New York.

LATER EVANGELISTIC SERMONS. By William Edward Biederwolf. 125 pp. Price, Cloth, 75 Cents; paper, 25 Cents. The Bible Institute Colportage Association, Chicago.

THE HISTORY AND LITERATURE OF THE NEW TESTAMENT. By Henry Thatcher Fowler. 443 pp. Price $2.50. The Macmillan Company, New York.

INTERCHURCH GOVERNMENT. By Clarence R. Athearn. 377 pp. Price $3.00. The Century Company, New York.

JESUS OF NAZARETH. By Joseph Klausner. 434 pp. Price $4.50. The Macmillan Company, New York.

THE GOSPEL OBJECT BOOK. By Clarence H. Woolston. 67 pp. Price 50 Cents. W. P. Blessing Company, Chicago.

THE ETHICAL TEACHING OF THE GOSPELS. By Ernest Ward Burch. 238 pp. Price $1.25. The Abingdon Press, New York and Cincinnati.

CHRISTIANITY AT WORK. By John M. Versteeg. 307 pp. Price $1.40. The Abingdon Press, New York.

CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL. By Edna M. Crandall, with an introduction by Luther Allen Weigle. 364 pages. Price $2.00. The Century Company, New York.

A series of programs of worship for pupils nine to eleven years of age is here presented, for each month in the year, October to June. An appendix contains additional programs for Special Days and Missions. Worship is conceived as the individual approach to God, and the programs are so built as to make this possible in the maximum degree. Each program opens with a few minutes devoted to a memory curriculum, followed by announcements and a period of preparation for worship, in which the right atmosphere is developed for the service of worship which immediately follows.

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The book thus gives a complete curriculum of memory work and worship for a year. It marks another step in the recognition of worship as a vital element in the school program, and of the necessity of providing the leader of worship with at least such minimum guidance as has always been thought to be essential for the teacher. The programs represent the outgrowth of extensive experimentation on the part of the author.

The programs are of such a nature that they must be duplicated and actually put into the hands of the pupils. While this makes possible a higher type of program, it is to be regretted that it will cut off a large number of schools from the use of these materials because they will not have facilities for making them available for pupil use. Some will question the wisdom of conducting memory work with the department as a whole, in view of the enormous individual differences which will be found in any three-year age group. It is the unusual leader who can keep all pupils in a large junior department interested and at work upon a memory selection. It is also open to question whether better results would not be achieved by repeating hymns from time to time in the program of worship to give a touch of familiarity, rather than to use all hymns only once. *P. H. V.*

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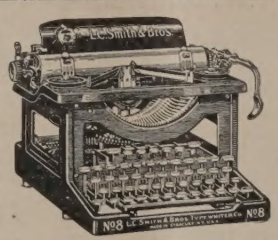

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